

# Original Leaves from Famous Bibles Nine Centuries 1121-1935 A.D.

**L**EAVES from famous Bibles and Testaments dating from the twelfth to the twentieth century have been selected to illustrate important changes in content and format during this period. Bibles in manuscript, on paper and vellum; incunabula editions of Germany and Italy; noted versions of the Reformation in England and on the Continent; polyglot texts; epoch-making Bibles, as the issue of the first printed Greek Bible and the 1611 King James Bible; the Eliot Indian Bible; and examples of fine printing, including the work of the Aldine Press, Estienne, Plantin, Elzevir, Baskerville, Doves Press, and Bruce Rogers are represented in this collection.

## NOTABLE CHANGES IN THE BIBLE XII TO THE XX CENTURY

**XII** CENTURY. Manuscript Bibles written on paper, instead of vellum, made their first appearance in various countries.

**XIII** CENTURY. Miniature manuscript Bibles were produced in great numbers to meet the demands of the wandering friars and the expanding universities.

**XIV** CENTURY. Bibles were written in a more legible Gothic hand, with the elimination of many of the contractions and abbreviations previously used. Portions of the Bible were translated into a number of vernacular tongues for the first time.

**XV** CENTURY. Printed Bibles were first produced about the middle of the century. By the end of the century several hundred editions had appeared, not only in Latin, but also in vernacular tongues and local dialects. Controversial commentaries were frequently added to texts during the Reformation period.

**XVI** CENTURY. The great scholar-printers, as Aldus and Stephanus, brought out Latin and

Greek versions. The famous English Bibles of the Reformation—the “Coverdale,” “Matthew,” “Great,” “Bishops,” and “Genevan”—followed one another in rapid succession. Luther’s translation appeared in numerous editions, and influenced religious thought in Germany and other countries. Polyglot editions were undertaken. It was an exciting century: translators and publishers were persecuted, exiled, and even martyred.

**XVII** CENTURY. The more important developments of Bible history include: the publication of the King James Version, the standard Bible of the English-speaking world for over three hundred years; the London Polyglot, in nine languages; the Eliot Indian Bible, the first Bible printed in North America; and the States-General Bible of the Netherlands.

**XVIII** CENTURY. A rather unimportant century for the history of the Bible. The first copies in a literary tongue were printed in the colonies, and Baskerville issued his beautifully printed folio Bibles in England.

**XIX** CENTURY. The formation of Bible societies gave great impetus to the printing of the English Bible in large editions, and to the translation of certain portions into nearly a thousand languages and dialects for the use of missionaries and converts the world over. There was renewed interest in the revision and study of original texts. The Revised Version and the Polychrome Bible are products of this interest.

**XX** CENTURY. The private presses have turned to the production of the Bible in beautiful editions. The Doves Bible of the Doves Press, and the Lectern Bible of the Oxford University Press rank equally with the older masterpieces of typography—the Baskerville and Gutenberg Bibles. To bring the language of the Bible into closer touch with contemporary life, translations have been made into modern English, and typography has been accommodated to present day conventions. Illustrations of this tendency include the versions of Moffat, Moulton, and Bates.

*Collected and assembled by  
Otto F. Ege, Cleveland School of Art,  
Lecturer on the history of the book,  
School of Library Science, Western Reserve University,  
Cleveland, Ohio*



## Versio VULGATA LATINA.

8 Nam, & si amplius aliquid gloriatus fuero de potestate nostra, quam dedit nobis Dominus in ædificationem, & non in destructionem vestram: non erubescam. Ut autem non existimet tanquam terrete vos per epistolas: 9 Quoniam quidem epistolæ, inquit, graves sunt & fortes: præsentia autem corporis infirma, & sermo contemptibilis: Hoc cogitet qui ejusmodi est, quia quales sumus verbo per epistolas absentes, tales & præsentis in factis. Non enim audemus inferere, aut comparare nos quibusdam, qui se ipsos commendant: sed ipsi in nobis nosmetipsos metientes, & comparantes nosmetipsos nobis. Nos autem non in immensum gloriabimur, sed secundum mensuram regulæ, quæ mensus est nobis Deus, mensuram pertingendi usque ad vos. Non enim quasi non pertingentes ad vos, superextendimus nos: usque ad vos enim pervenimus in Evangelio Christi. Non in immensum gloriantes in alienis laboribus: spem autem habentes crescentis fidei vestræ, in vobis magnificari secundum regulam nostram in abundantiam, 16 Etiam in illa, quæ ultra vos sunt, evangelizare, non in aliena regula in

illis quæ præparata sunt gloriari. Qui autem gloriatur, in Domino gloriatur. Non enim qui seipsum commendat, ille probatus est: sed quem Deus commendat.

## CAP. XI.

Utinam sustineretis modicum quid insipientiæ meæ, sed & supportate me. Amulor enim vos Dei æmulatione. Despondi enim vos uni viro virginem castam exhibere Christo. Timeo autem, ne sicut serpens Hevam seduxit astutiâ suâ, ita corrumpantur sensus vestri, & excidant à simplicitate, quæ est in Christo. Nam si is qui venit, alium Christum prædicat, quem non prædicavimus; aut alium spiritum accipitis, quem non accepistis; aut aliud Evangelium, quod non recepistis: rectè pateremini. Existimo enim nihil minus fecisse à magnis Apostolis. Nam et si imperitus sermone, sed non scientiâ: in omnibus autem manifestati sumus vobis. Aut numquid peccatum feci, me ipsum humilians, ut vos exaltemini? quoniam gratis Evangelium Dei evangelizavi vobis?

## Versio ARABICA cum Interpretatione LATINA.

8 \* وَاِنِّي اِنْ قَابَضْتُ كَثِيرًا مِّنْ سُلْطَانِي الَّذِي مَكَّنَهُ الرَّبُّ لَانْتِيَايَكُمْ لَا لِنَفْسِكُمْ فَلَسْ اَجَلٌ \*  
9 \* لِيَلَا يَطْنَنَّ فِي طَانِ اِنِّي اُفْرِعُكُمْ بِالرَّسَائِلِ \* اِذْ بَعْضُكُمْ يَقُولُ اَمَّا رَسَائِلُهُ فَبَعِيدَةٌ وَفَوِيهِ \* وَامَّا  
10 \* حُضُورُ جَسَدِهِ فَضَعِيفٌ وَكَلَامُهُ خَفِيفٌ \* فَمَنْ هَذَا الَّذِي يَفْتَكِرُ هَذَا الْاِفْكَارَانِ كَمَا كُنْ فِي رَسَائِلِنَا  
11 \* فِي مَعْنَا بِالْقَوْلِ \* كَذَلِكَ كُنْ فِي حُضُورِي بِالْفِعْلِ \* لَانَّنَا مَا نَجَاسُ اِنْ نَعْدِرُ دَانِيَا اَوْ يَفَاسِ  
12 \* اَنْفُسَنَا يَقُومُ مِنَ الَّذِيْنَ يَعْطُونَ سَانَهُمْ \* لَكِنْ اُولَئِكَ يَعْدِرُونَ اَنْفُسَهُمْ فِي دَانِيَاهُمْ وَيَفَاسُونَ  
13 \* اَنْفُسَهُمْ مَعَ دَانِيَاهُمْ وَمَا يَعْقِلُونَ \* وَامَّا كُنْ فَمَا قَابَضًا بِأَمْرٍ لَا تَعْدِرُ لَهَا وَلَا أَحْصَاءَ \* بَلْ كَمَقْدَارِ  
14 \* دَانِيَا اِلَعْدَارِ الَّذِي قَسَمَهُ اللَّهُ لَنَا \* اَنْ نَحْيِي حَيَّ إِلَيْكُمْ \* لَانَّنَا كَمَنْ لَمْ يَبْدَعْ إِلَيْكُمْ بَسْطًا  
15 \* دَانِيَا وَفَقْدَرًا \* لَانَّنَا حَيَّ إِلَيْكُمْ قَدْ بَلَّغْنَا بِلِسَانِ الْمَسِيحِ \* وَلَسْنَا مَقَاحِرِينَ بِأَنْعَابِ  
16 \* غَرِيبَةٍ فِي أَصْقَاعٍ لَا يَحْصِي بَعْدَهَا \* لَانَّنَا مَوْلُونَ إِذَا عَمَّ أَمَانَتُكُمْ فَبِكُمْ أَنَهَا نَعْظُمُ كَمَا يَحْصِ  
17 \* مَقْدَارًا وَيَدُسُّ إِلَى رِيَادَةِ كُنْتُمْ \* فَبِكُمْ فِي تِلْكَ الْأَصْقَاعِ الَّتِي تَجَاوِرُكُمْ مَسَافَتُهَا \* لَا فِي  
18 \* الْأَصْقَاعِ الْمَسُومَةِ بِفَكْرِ مَقْدَارِ غَرِيبٍ \* وَالْمَقَاحِرِ فَلْيَعْبَحُوا بِالرَّبِّ \* لَانَّنَا لَيْسَ مِنْ يَحْفَظُ أَمْرَ  
رَفْسِهِ دَاكْ هُوَ الْمَهْدَبُ \* بَلْ الَّذِي يَحْفَظُ أَمْرَ الرَّبِّ \* الْقَصْدُ الْكَادِي عَسَرُ \* فَرَأَيْتُمْ  
1 \* أَلَسَبَتِ الرَّابِعَ وَالْعِشْرِينَ بَعْدَ الْعِصْصَيْنِ \* وَآ لَيْتَكُمْ تَابِعْتُمْ عَلَى جِهَالِي مَذْهَبِي  
2 \* بَلْ لَيْتَكُمْ أَحْبَبْتُمْ لِي \* لَانِّي اِعَارَ عَلَيْكُمْ بَعَيْنَ الرَّبِّ \* لَانِّي حَطْبَتُكُمْ لِرَجُلٍ وَاحِدٍ لَا مَسَلَكُمْ  
3 \* لِلْمَسِيحِ بِنُورٍ طَاهِرٍ \* وَاحْصِي لِيَلَا كَمَا حَدَّثَ النَّعْبَانِ حَوَايَكُنَّ \* هَكَذَا تَعْسَدُ فِطْنَتُكُمْ  
4 \* مِنْ قِبَلِ الْبَسَاطَةِ الَّتِي فِي أَمَانَةِ الْمَسِيحِ \* وَلَوْ أَنَّ الْوَارِدَ إِلَيْكُمْ يَكْذِبُ يَدُسُّوهُ أَحْرَ لَمْ تَكْذِبُوا بِهِ كُنْ  
أَوْ أَحَدُونَ رُوحًا أَحْرَ لَمْ نَأْخُذْهُ \* أَوْ يَمْلُونُ بَسَانِ أَحْرِي مَا فَعَلْتُمْ هَذَا لَقَدْ كَانَ أَحْمَالُ ذَلِكَ حَسْمًا  
\* فَرَأَيْتُمْ الْجَمْعَةَ الثَّالِثَةَ عَشَرَ بَعْدَ الْعِصْصَيْنِ \*  
5 \* وَكَلِي حَسَبُ طَبِيئَتِي أَنِّي لَمْ يَبْغِضِي سَيِّئًا مِنَ الرُّسُلِ الْمُعْظَمِينَ حَذًّا \* وَلَيْتَ  
6 \* كُنْتُ فِي كَلَامِي أَمِيًّا \* لَكِنْ لَسْتُ فِي عِلْمِي أَمِيًّا \* بَلْ فِي كُلِّ أَمْرٍ فِي جَمِيعِ أَعْمَالِنَا قَدْ  
7 \* طَهَّرْنَا لَكُمْ \* نَمْ \* أَوْ لَعَلِّي عِلَّتْ حَظِي إِذَا وَاصَعْتُ نَفْسِي لِيُرِيَعُوا أَسْمًا \* أَوْ لَانِّي  
بَسَرْتُكُمْ بِسَانَ اللَّهِ تَجَانًا \*

Et quidem si multum gloriari de potestate nostra quam dedit nobis Dominus ad ædificationem vestram, non ad destructionem vestram, non erubescam. Ne quis arbitretur quod perverefaciam vos per epistolas, (Quoniam nonnulli vestrum dicant, Epistolæ quidem ejus graves sunt ac valide, at verò præsentia corporis ejus, debilis, & sermo ejus contemptibilis.) Qui hujusmodi est, hanc cogitationem cogitet, quod quales sumus per epistolas nostras, dum absumus, sermone; tales sumus, dum adsumus, facto. Non enim audemus metiri nos aut conferre nos ipsos cum quibusdam ex eis qui propriam famam magnificant, verum illi sese metiuntur seipsis, seque cum seipsis comparant, nec intelligunt. Nos autem non gloriati sumus de rebus mensuram numero quæ carentibus, sed juxta mensuram canonis mensuræ quam dispersit nobis Deus, ut veniremus ad vos usque. Non enim quasi non pervenerimus ad vos, extendimus nos ipsos supra mensuram nostram: quia ut veniremus ad vos, jam pervenimus per Evangelium Christi. Neque gloriamur de laboribus alienis, in locis quorum mensura sit innumerabilis: quia speramus quod crescentis fidei vestra in vobis, magnificabitur pro ratione mensuræ nostræ, & augetur ad multum incrementum. Et annuntiabimus in regionibus illis quarum distantia vos prætergreditur: non in regionibus præparatis gloriari in aliena mensura. Qui autem gloriatur, in Domino gloriatur. Non enim qui seipsum rem approbat, ille purus est: sed cuius rem approbat Dominus.

## CAP. XI.

LECTIO sabbathi viginti quarti post Pentecosten.  
Et utinam toleraretis insipientiam meam aliquanto spatio: imò utinam sufferetis me. Ambio enim vos Domini zelotypia, quia despondi vos uni viro, ut sisterem vos Christo virginem puram. Et metuo ne quemadmodum serpens ille decepit Evam dolo suo, ita corrumpantur mentes vestre à conspectu simplicitatis quæ est in fide Christi. Et quidem si is qui venit ad vos, alium prædicaret Jesum quem non prædicavimus nos: aut alium acciperetis spiritum, quem non accepistis: aut aliam susceperitis annuntiationem, quam non suscepistis: congrua sane esset ejus rei tolerantia.  
LECTIO tercie sextæ, post Pentecosten decimæ terciæ.  
Et secundum opinionem meam, profectò nihil minor sum summis Apostolis. Et quoniam sum in sermone meo plebeius, non tamen sum in scientia mea plebeius: verum in omni re, & cunctis in operibus nostris manifestati sumus vobis. Hucusque. An verò commisi peccatum cum meipsum demisi ut vos effremini? an quia gratis annuntiavi vobis evangelium Dei?

## Versio ÆTHIOPICA cum Interpretatione LATINA.

14 ወኃደገዎ፡ ዕቅዕቅዎ፡ ለከ፡ ከወ፡ ተብደኩ፡ ወስተ፡ ተቃህርተ፡ ክርክቶኩ፡  
15 ወኃደገዎ፡ ለኃተዕኃክ፡ በዘ፡ ለይደትዕ፡ በጸዓ፡ ባዕድ፡ ወባሕቱ፡ ንኡር፡ ተብደኩ፡  
16 ይዓድተኩ፡ ወተዕባይ፡ በሰላሰኩ፡ በከወ፡ በከገ፡ ለወርደተኩ፡ ወደፋደረ፡  
17 ዘወሀሀኩ፡ ተቃክኩ፡ በዘ፡ ይደትዕ፡ በዘ፡ ድልወ፡ ወከሰ፡ ይተዕኃክ፡ በኃዝዚ፡  
18 ለብሐር፡ ለይተወኃክ፡ ወለከ፡ ይለወ፡ ዘርእከ፡ ንኢይ፡ ሓደዖ፡ ይከወን፡ ለከ፡  
19 ዘኃዝዚ፡ ለብሐር፡ ንኢይ፡ ክወ፡  
1 ለወርደተኩ፡ ተተዕኃክ፡ ከደ፡ ለኃደዖ፡ ወኃደ፡ ተዕኃክዎ፡  
2 ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ወዓሁ፡ ወደዕኩ፡ ለብኃደ፡ ይነባ፡  
3 በብኃደ፡ ወደደክ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
4 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
5 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
6 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
7 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
8 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
9 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
10 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
11 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
12 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
13 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
14 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
15 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
16 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
17 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
18 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
19 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
20 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
21 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
22 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
23 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
24 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
25 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
26 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
27 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
28 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
29 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
30 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
31 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
32 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
33 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
34 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
35 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
36 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
37 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
38 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
39 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
40 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
41 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
42 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
43 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
44 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
45 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
46 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
47 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
48 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
49 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
50 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
51 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
52 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
53 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
54 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
55 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
56 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
57 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
58 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
59 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
60 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
61 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
62 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
63 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
64 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
65 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
66 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
67 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
68 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
69 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
70 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
71 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
72 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
73 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
74 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
75 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
76 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
77 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
78 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
79 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
80 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
81 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
82 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
83 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
84 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
85 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
86 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
87 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
88 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
89 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
90 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
91 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
92 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
93 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
94 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
95 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
96 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
97 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
98 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
99 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡  
100 በብኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡ ለኃደ፡ ለከወ፡

Et reliquistis ordinem vestrum, non quasi perveniretis in doctrinam Christi. Et nos non gloriabimur in eo quod non convenit, videlicet in labore alterius, sed speramus, ut crescat fides vestra, & ut magnificetur super vos, secundum regulam constitutionis vestræ. Et præcipue eam, quæ docuit vos gloriari in eo quod convenit, in eo quod præparatum est. Et qui gloriatur, in Domino gloriatur. Non tamen qui seipsum laudat, probatus erit: nōne is quem Deus laudavit?

## CAP. XI.



Յոր ժամ եկան կենարարն ի գերեզմանն զազարու, յոր ժամ եկան կենարարն ի գերեզմանն զազարու: ասեռաւոր ծային աղաղակէր ասեռելի զազարեարեկարտայն, իսկ և ետեսն ի գերեզմանն եկարեան: Նոյն ինչ զան մահու թց զպարզեանտ սիրելոյն, և ետեսն ծային ի գերեզմանն եկութեաց: վերոյն մասն ի վերջոյն եղոցն, ոստով լաւէին զան մահ ընդորմիլքո, ու մաննայ ահիէ գալուստիւր ահիլ թիբարձունս, ահիլ զգալուցեան տաւ բռն:

Եւ առաջէ տունէդի զկյառնէ  
 ողորմ'նր:  
 Եւ առաջէ տուն ահարօն ի' զի  
 յառնէ ողորմ'նր.  
 Եւ առաջէն Էրկիւլճք տն զի յառնէ  
 ողորմ'նր:  
 Եւ Էղուծէ կարդացի առտը  
 Եւ լուաւ ինձ յանդորը:  
 Եւ իմօգնականս Եւ սոչ Էրկէ  
 աջ զիարասցէ ինձ մարդ:  
 Եւ իմօգնականս Եւ ստէսից  
 իմ շնամիսիս:  
 Եւ արիւն յուսալիտը քան յու  
 սալ իմարդիկէր քարիւն յուսալ  
 իտը քան յուսալ յիշխանս:  
 Եւ մէնայն ազինէր շրջեցան զինս  
 Եւ անտաւմբ տն վաննցի զնս յաղ  
 թեցինց:  
 Եւ զԷրով շրջեցան զինս Եւ



[illegible]



[illegible][illegible]



lato: frater fratrem supplantabat: inimici huius domus: et cetera: quia carebant pace: quia christus vadens ad patrem reliquit apostolos. Quicquid boni operis facit: vel iudeus vel hereticus: vel gentilis absque fide christi sine mercede agit: sed recepta fide christi quod per peccata captiui tenebant in mundo: et babylonio igne urebant: iam habent fructum vinee quod dicit: Ego sum vitis vera.

Deus dat terra fructum: ut quod in lachrymis seminauerunt in gaudio metant: et cetera: quia errant glorias dei dabit rorem diuinum eloqui: et hec omnia sunt. pace et abundantia terre: habebunt reliquias populi: quia reliquias nobis dñs sabaoth.

Et erit sicut erat. Domusque que futura erat post edificationem templi: ut sicut prius iter gentes erat in maledictione et furore: sic saluate et reuerse in iudaea: erunt in benedictione.

De persequutionibus christiani gentibus per circuitum sunt in maledictionem: et in exilium: quia offenderunt in deum suum: sed postea reddita pace sunt in benedictione: quia deus miseretur hierusalem. I. visionis pacis: et iudei. I. fidei dei: et christi. Singuli etiam credentibus: qui propter vitam tradunt satanæ: et cetera: qui per penam reuerentem in presentia status: et videbunt pacem dei et possessionis sue gloriæ possidebunt.

Sicut cogit. ut. Fratres. et tribus tradidit captivitatem: conuersus ad misericordiam relicto israel in captivitate benefacit hierusalem et domui iuda.

Cogitavit ut benefaciat: ut igitur promittat mea sententia: non fiat irrita pollicitatio: facite hec que precipio.

Veritate et iustitia. In iudicio prima est veritas: et iusticia deinde sequitur misericordia. Bene est iudicium pacis: ut iudex populi habeat pacificare discordes.

In preceptis que ad vitam pertinent: et sunt perspicua: non debemus querere allegoriam: ne supra comicum queramus nondum in sermo.

Et factum est ver. do. Ad id quod supra sarasar et rogomelech prelegatos quæsierat: utrum in mense. v. et vii. deberet ieiunare et plagere: an post edificationem templi finire ieiunium: luctusque deponere: multis in medio positus que

Nicolaus

Nunc autem. I. post operis resurrectionem. b Non supra dies priores: in quibus populus erat in miseria magna. c Sed semen pacis erit. I. populus poterit pacifice seminare et metere: et erit etiam abundantia fructuum: ideo subditur: Vinea dabit fructum suum. et cetera. Et erit sicut erat: maledictio in gentibus: quia quando gentes maledicebant alicui dicebant: sic tibi contingat sicut miseris iudeis. e Sic saluabo vos. de malis. f Et eritis benedictio. quia benedicens alicui dicit: Fiat tibi sicut iudeis. g Et cetera: istud aliquando fuerit impletum tempore templi consummationis: et ciuitatis reedificationis: tamen multo perfectius impletum fuit tempore christi et apostolorum: cetera patent versus ibi: h Hec sunt ergo verba que facietis. ubi concludit quod promissio doctorum bonorum implebitur in eis si permanserint in iusticia: ideo subditur: i Quod ieiunium veritatem. sine dolo et deceptione. k Veritatem et iudicium pacis iudicate. sine personarum acceptione. l In portis vestris. in portis enim ciuitatis sedebant antiquitus iudices: ut omnes tam indigene quam aduene in promptu possent eos inuenire: cetera patent. m Et factum est. Hic consequenter ponit impletio solutionis de questione. s. posita: et diuiditur in duas partes: quia primo ponitur solutionis impletio. secundo aduentus christi denuntiatio: ubi: Hec dicit. quia principalis intentio prophetarum est nunciare vices meliores: ut dicitur. I. a. s. a. j. sequens. cap. et alij doctores hebrei. ideo frequen-

facere et sperare debere: et tamen ex persona dñi respiciet populum. Ieiunium quartum mensis iudei arbitrantur. I. ieiunasse die septimo: et decima eiusdem mensis: quia moyses de monte descendens tabulas legis fregit: et iuxta hieremiam muri ciuitatis rursus sunt rupti. In quo. I. angusto. propter exploratores terre: et orta est seditio in populo: iuxta autem motum non ascendere sed per. I. annos longis.

tem et iudicium pacis iudicate in

ubi sedebant ad iudicandum.

qui sanctus est nec portis vestris: et unusquisque ma-

affligit amicum nec contra cum malignitatem malum contra amicum suum ne cogi-

clinatur in corde.

tectis in cordibus vestris: et iura-

mentum medax ne diligatis. Om-

nia enim hec sunt quod dicit do-

minus. Et factus est verbum dñi

exercituum ad me dicens: Hec di-

cit dominus exercituum. Ieiuni-

um quartum: et ieiunium quintum: et ie-

iunium septimum: et ieiunium decimum

erit domui iude in gaudium et in leti-

tiam: et in solennitates preclaras.

hoc tunc querit deus

Veritatem tamen et pacem diligite.

Hec dicit dominus exercituum.

Et quod veniat populi et habi-

tent in ciuitatibus multis: et vadi-

dant habitatores unusquisque ad

alterum dicens: Eamus et deprecemur

ad christum et ecclesiam refertur ad quam de toto orbe populi concurrunt

ut offerant in templo sacrificia deo: et tempore persecutionis magistrum ec-

clesie promittunt credentibus quod iursum edificande sint parochie: et pa-

radenda et facies domini deprecanda.

De lyra

ter loquendo de alijs intererunt de pertinentibus ad aduentum christi.

Et circa primum sciendum quod questio fuit mota de ieiuniis quinto mense et se-

ptimo. et occasione huius fuit mentio de alijs ieiuniis que apud iudeos fi-

ebant per anni circulum: cum dicitur: in Ieiunium quartum. I. mensis:

in quo capta fuit ciuitas hierusalem: ut patet. iij. regum. viii. n Et

ieiunium quintum. in quo templum et ciuitas hierusalem fuerunt combusta.

o Et ieiunium septimum. in die exultationis: et propter mortem godolice: ut

predictum est. p Et ieiunium decimum. quia tunc ezechiel et populus cruciatus

in babylonia audierant rumores de subuersione hierusalem et templi.

q Erat domus iude in gaudium. I. vertitur ad eorum prosperitatem et co-

lariū. si tamen ieiunium debite. I. a vitis abstinentia et opera iusticie facienda: et

sequit: r Veritate tamen et pacem diligite. iuste et pacifice cum primo iuramen-

to. s Hec dicit. Hic sequenter denunciat multiplicatio fidelium in ad-

uentu christi: cum dicit in persona dei. t Et quod veniant et. et continuat sic

cum predicti ista: Veritate tamen et pacem diligite. iuste et pacifice iurando: Et

quod veniat populi. multi ad fidem christi in lege et prophetis promissi.

v Et habitabit in ciuitatibus multis. p orbem diffusio: sicut videmus impletum per

beatiuersum. r Et vadant habitatores et. se iuste exhortantes ad bona op-

erata etiam ego. quia deus in humana natura assumpta venit in hierusalem: ubi

oblatus fuit in templo: ubi frequenter orauit et precavit populi exhortandus.

De lyra

ter loquendo de alijs intererunt de pertinentibus ad aduentum christi.

Et circa primum sciendum quod questio fuit mota de ieiuniis quinto mense et se-

ptimo. et occasione huius fuit mentio de alijs ieiuniis que apud iudeos fi-

ebant per anni circulum: cum dicitur: in Ieiunium quartum. I. mensis:

in quo capta fuit ciuitas hierusalem: ut patet. iij. regum. viii. n Et

ieiunium quintum. in quo templum et ciuitas hierusalem fuerunt combusta.

o Et ieiunium septimum. in die exultationis: et propter mortem godolice: ut

predictum est. p Et ieiunium decimum. quia tunc ezechiel et populus cruciatus

in babylonia audierant rumores de subuersione hierusalem et templi.

q Erat domus iude in gaudium. I. vertitur ad eorum prosperitatem et co-

lariū. si tamen ieiunium debite. I. a vitis abstinentia et opera iusticie facienda: et

sequit: r Veritate tamen et pacem diligite. iuste et pacifice cum primo iuramen-

to. s Hec dicit. Hic sequenter denunciat multiplicatio fidelium in ad-

uentu christi: cum dicit in persona dei. t Et quod veniant et. et continuat sic

cum predicti ista: Veritate tamen et pacem diligite. iuste et pacifice iurando: Et

quod veniat populi. multi ad fidem christi in lege et prophetis promissi.

v Et habitabit in ciuitatibus multis. p orbem diffusio: sicut videmus impletum per

beatiuersum. r Et vadant habitatores et. se iuste exhortantes ad bona op-

erata etiam ego. quia deus in humana natura assumpta venit in hierusalem: ubi

oblatus fuit in templo: ubi frequenter orauit et precavit populi exhortandus.

De lyra



In terra. dñi peccet in aliquo et p̄p̄s erret. et sic hō qñ  
 cūcūq; sapiēs indiget hūano auxilio in p̄nti vita. in q̄ nō  
 ē sine errore aliq̄. g Sed et cūctis. h Inuitat ad actū iusti-  
 cie circa seipm cauēdo ab inq̄sitione q̄ p̄t eū a iusticia. deij-  
 cere. et hoc ē qd dñ. g Sed et cūctis fmonibz. q̄ dicuntur  
 de te. h Me accō-  
 modes cor tuū. ad il-  
 los inuestiganduz et  
 sciendū. qz boni ser-  
 mones plati de aliq̄  
 si ipos audiat vel sci-  
 at defacili eleuat euz  
 in supbiā. et si male  
 deticiat eū a iusticia  
 p̄tra et odiū p̄ferē-  
 re. et maxie si p̄ferat  
 ab hoie q̄ debet eum  
 diligere. ido subdit.  
 i Me for. au. rē. id ē  
 mali tibi impcāte.  
 vel de te detrahente  
 cū tñ debeat de te bo-  
 na dicere et bona tibi  
 imprecari. k Sic  
 em p̄cia tua rē. q. dñ.  
 sicut nolles maledi-  
 cta tua inuestigari sic  
 nec alioz debes inue-  
 stigare. l Cūctā tē-  
 rati. h remouet ipe-  
 dimētū circa p̄dica.  
 circa qd sciendum q̄  
 fin augu. j. soloq̄dū  
 nihil ē qd magis aim hois deiciat ex arte iusticie q̄ bladi-  
 menta semine. corpopz ille p̄actus sine q̄ p̄p̄s hñ nō po-  
 test qz vir tenet reddere debitū vxori. p̄p̄ q̄ tendētes ad  
 p̄fectionē religionis vouerunt castitatē. et adhuc multoma-  
 gis actus ueneret p̄ adulteriū. vel fornicationē impediunt  
 virtutis p̄fectionē. et ideo salomon in dicit ad hoc fugien-  
 dū. p̄mitte tamen diligētē inuestigationē suā ad acq̄ren-  
 dam sapientiā dñs. l Cūctā tēraui in sapientiā. i. p̄  
 sapientiā acq̄renda. m Dixi sapiēs efficiar. in cognitiōe  
 diuinorū q̄ p̄p̄ie dñ sapiētia. n Et ipa longi recessit a me  
 fin estimatiōe meā. f. equēter em p̄tingit q̄ hoies studio  
 si circa diuina credūt in p̄ncipio acq̄siuissē demonstrati-  
 ones de q̄bus postea p̄cipiunt q̄ sunt magis topice vel so-  
 phistice ratiōes. o Et alia p̄funditas. sup. est natura di-  
 uina. maxime q̄tū ad p̄p̄ietatē p̄sonarū. p Quis iue-  
 nit eā. q. d. nullū p̄ inuestigationē humanā. de hūanis autē  
 q̄ homo exp̄itur p̄t habere certā noticiā. de q̄bus subdit.  
 q Austrāui vniuersa. et patz lpa et subdit. r Et inueni p̄  
 exp̄ientia. r Amariore morte mulierē qz sepat aiam a  
 suo creatore. mors autē a solo corpe p̄ma autē sepatio amari-  
 or ē. qz sepat a bono infinito. s Que laq̄ rē. l. demoniū q̄ve-  
 nant aias et muliere q̄si laqueo vtunt ad ipas capiēdas vñ  
 puerbio. vij. Ecce mulier occurrat illi in ornatu meretricio  
 p̄parata ad capiēdas animas. t Et sagena cor ei. q̄a sic  
 sagena capiūt p̄fices magni parui. et mediocres. sic mulier  
 de q̄libet statu hoim decipit plures. t Vincu-  
 la sunt manū illi. qz ligat hominem mente et corpe suis amplexibus.  
 v Qui placet deo est. eam. et sic expedit poterit tendere  
 ad virtutē. x Ecce hoc. Postq̄ salomō induxit ad vtu-  
 tē acq̄rendā h p̄nti ofidit difficultatē. Et p̄ hac difficultatē  
 ofidit. scōdū bñ difficultatis originē deiciat. Solūmō.  
 Difficultas autē ofidit p̄ hoc q̄ valde pauci attingūt ad vir-  
 tutē. et hoc ē qd dñ. x Ecce h inueni. i. diligētē inuesti-  
 gant. y Vñ et alterū. i. singulis applicando intellectū  
 meū. Per talē modū loquēdi of de diligētē inuestigatiōe  
 circa multa. Talis inq̄sitionē hec et illa. z Et inue. ratio-  
 nē quam adhuc querit anima mea. quia quāto quis p̄t stu-  
 det in aliq̄ scientia. tanto desiderat acquirere perfectius.

Et nō inueni. i. vñ ad p̄fectū. qz nulla res q̄tū ad oīm  
 eius p̄ditionē p̄t p̄fecte sciri p̄ humanā inuestigationem. si-  
 cut dicitur s. j. ca. sup illud. l. sic res difficiles. nec p̄t  
 hō eas explicare sermone. l. consequēter dñs dñt ad p̄posi-  
 tū ostendēs qd inuenit de vtrūte d. b Vñ de millenū  
 repperi. i. virtuosum  
 et senes q̄ de vñ  
 valde paucis inueni  
 unt virtuosū respectū  
 deficientiū a vtrūte si  
 cur dicitur est s. j. cap.  
 Stultorū infinitū est  
 numerū. Per talē mo-  
 dū loquēdi of cōmu-  
 nit de p̄ditiōe raro re-  
 pra i aliq̄ specie. De  
 mille vñ inuenietur  
 vna res talis.  
 c Mulierē ex omibz  
 bñ inueni. i. aliq̄  
 virtuosam. nō ē tñ per  
 h intelligendū q̄ nul-  
 la sit vtrūsa. h quia  
 paucē sūt vtrūse re-  
 spectu vñorū. sicut dñ  
 cōiter nullū ē in ec-  
 clesia. q̄i valde pau-  
 ci sūt ibi respectu mul-  
 titudinis q̄ solet con-  
 uenire. Et p̄ talē mo-  
 dū of. ij. p̄bñ. q̄ illud  
 qd modicū est q̄si ni-  
 hil computatur.  
 d Solūmō. h p̄nti ofidit vñ. puenit difficultas attingēdi  
 vtrūte. scōdū ex h infert qdā p̄clusionē ibi. Quis talis. l. ir-  
 ca p̄mū dicit. d Solūmō h inue. i. de causa dicte diffi-  
 cultatis. e qz fecerit de hominē rectū. In p̄ma ei ho-  
 minis p̄ditione de? fecit adā p̄fectū in scientijs et vtrūtibz.  
 creauit em eū in iusticia originali et in p̄fectione q̄ puenire  
 p̄t humane nature in p̄nti vñ. filij autē si fuissent ab eo p̄-  
 geniti i statu illo nō fuissent nati sic p̄fecti in corpe. nec in  
 p̄ditionibz anime. tñ fuissent nati in rectitudine naturali. q̄  
 quā nulla rebellio cēt i vñibz sensitiuis ad rationē. et sic ac-  
 q̄siuissent sciētias et vtrūtes sine difficultate. f Et iperē.  
 i. difficultatibz circa acq̄sitionē sciāz et vtrūtibz. qz ipō peccā-  
 te in penā h subtracta ē original iusticia a tota natura hūa-  
 na ex q̄ subtractiōe secuta ē rebellio corpi ad aiam et oim  
 vñū inferior ad partē anime superiorē. et ex h causat dif-  
 ficultas acq̄rendi sciētias et vtrūtes. g Quis talis. h in-  
 fert p̄clusionē ex dictis. qz ex q̄ tāta ē difficultas attingēdi  
 vtrūtes intellectuales et morales. ille q̄ attingit ē valde ex-  
 cellens inter hoies ideo dicit. g Quis ta. i. sic opp̄tā-  
 dus inter homines. h Vñ. ē. i. virtuosus vtrūte morali et  
 intellectuali. i Et qz cog. rē. f. occultū. q. d. nullū. nisi sapi-  
 ens dicit mō. sicut p̄z de dāsele q̄ exposuit nabucho. som-  
 nia et tñ balthasar sc̄pturā in pariete exarātā dñi. v. Et qz  
 dispositio mētis magis relucet in facie in q̄ vīgēt omis sen-  
 sus. ideo subdit in eodē vsu in hebreo. k Sapientia ho-  
 i. vñ. de dñ. Eccl. xix. Ab occurso faciet cognoscit sensatus  
 l Et potētiū faciem illius cōmutabit. i. in resurrectio-  
 ne quādo sibi dabit faciem gloriosam.  
 Capitulum vij.  
 Eo os regis obseruo. Postq̄ salomō induxit  
 ad virtutē. hāc consequenter inducit ad man-  
 datorū dei obseruationē. qz disponit ad beatitu-  
 dīnē Math. xix. Si vis ad vitā ingredi serua mandata.  
 et diuidit in duas p̄tes. qz p̄mo inducit ad obseruandū mā-  
 data. secūdo circa h remouet impedimēta. ibi. P̄ma. P̄-  
 ma in duas q̄ta p̄mo inducit ad mandatorū obseruat-  
 onem. secūdo ad hūus obseruationis acceleratiōē. ibi.  
 P̄mū negotio. P̄ma in duas fm duas ratiōnes quas







**j. xxx. c.** natione replesti me. Quare factus est dolor meus perpetuus et plaga mea desperabilis renuit curari: facta est mihi quasi mendacium aquarum infidelium. Propter hoc hec dicit dominus, Si conuerteris, conuertam te, et ante faciem meam stabis: et si separaueris pretiosum a vili: quasi os meum eris. conuertentur ipsi ad te, et tu non conuerteris ad eos. Et dabo te populo huic in murum eremum, fortem: et bellabunt aduersum te, et non preualebunt: quia ego tecum sum ut saluem te, et eruam te, dicit dominus, et liberabo te de manu pessimorum, et redimam te de manu fortium.

**C** De futura calamitate indeorum: de populo christiano venturo ex gentibus. **Caput. xvi.**

**A** **F**actum est verbum domini ad me dicens, Non accipies uxorem, et non erunt tibi filii et filie in loco isto. **Q**uare dicit dominus super filios et filias, qui generantur in loco isto: et super matres eorum qui genuerunt eos: et super patres eorum, de quorum stirpe sunt nati in terra hac. Ad mortem egrotationum morientur: non plangentur, et non sepelientur in sterquilinum super faciem terre erunt, et gladio et fame consummentur, et erit cadaver eorum in escam volatilibus celi, et bestiis terre. **H**ec enim dicit dominus, Ne ingrediaris domum coniugii, neque vadas ad plangendum, neque consoles eos: quia abstuli pacem meam a populo isto, dicit dominus misericordiam et miserationes. Et morientur grades, et parui in terra ista: non sepelientur neque plangent, et non se incidet: neque caluitium fiet pro eis, et non franget inter eos lugentium panem ad consolandum super mortuo: et non dabit eis potum calicis ad consolandum super patre suo et matre, et domum coniugii non ingrediaris, ut sedeas cum eis, et comedas et bibas: quia hec dicit dominus exercituum deus Israel, Ecce ego auferam de loco isto oculos vestros, et in diebus vestris vocem gaudij, et vocem leticie, vocem sponsi et vocem sponse, et cum annuntiaueris populo huic omnia verba hec et dixerint tibi, Quare locutus est dominus super nos omne malum grade istud: qui iniquitas nostra? aut quod peccatum nostrum quod peccauimus domino deo nostro? **D**ices ad eos, Qui dereliquerunt me patres vestri, ait dominus: et abierunt post deos alienos, et seruiuerunt eis, et adorauerunt eos: et me dereliquerunt et legem meam non custodierunt. **S**ed vos per operati estis contra patres vestros. Ecce ei ambulat unusquisque post prauitatem cordis sui mali, ut me non audiat, et efficiat vos de terra hac in terra quam ignoratis vos et patres vestri: et seruietis ibi diis alienis die ac nocte, qui non dabit vobis requiem. Propterea ecce dies veniunt dicit dominus, et non dicetur ultra, Viuit dominus qui eduxit filios Israel de terra Egypti: sed, Viuit dominus qui eduxit filios de terra aquilonis, et de vniuersis terris ad quas eieci eos: et reducam eos in terram suam, quam dedi patribus eorum. Ecce ego mittam piscatores multos dicit dominus, et piscabunt eos. Et post hec mittam eis multos venatores: et venabunt eos de omni monte et de omni colle, et de cauernis petrarum: quia oculi mei sunt super omnes vias eorum: non abscondi te a facie mea, et non fuit occultata iniquitas eorum ab oculis meis, et reddam primum duplices iniquitates et peccata eorum: quia contaminauerunt terram meam in morticinis idolorum suorum et abominationibus suis impleuerunt hereditatem meam. **D**ne fortitudo mea, et robur meum et refugium meum in die tribulationis: ad te gentes venient ab extremis terre et dicent, Vere me daciū possederunt patres nostri, vanitatem quæ eis non profuit. Nunquid faciet sibi homo deos, et ipsi non sunt dii? **I**dcirco ecce ego ostendam eis per vicem hanc, ostendam eis manum meam et virtutem meam: et scient quia nomen mihi dominus.

**C** De obstinatione indeorum: maledicuntur qui confidunt in homine: benedicuntur qui confidunt in domino deo: de perditione diabolica. de imprecatione Jeremie super populum peccatorem. de patientia: de obseruatione sabbathi. **Ca. xvij.** **E**cce autem iuda scriptum est stilo ferreo in vngue adamantino exaratum super latitudinem cordis eorum, et in cordibus ararum eorum. **E**t recordati fuerint filii eorum aram suam et locorum suorum lignorumque frondentium in montibus excelsis sacrificantes in agro for-

titudinem tuam: et omnes thesauros tuos in directionem dabo, excelsa tua propter peccata in vniuersis finibus tuis, et relinqueris sola ab hereditate tua quam dedi tibi et seruire te faciam inimicis tuis in terra quam ignoras: quoniam niam ignem succendisti in furore meo: usque in eternum ardebit. **H**ec dicit dominus. **M**aledictus homo qui confidit in homine, et ponit carnem brachium suum a domino: recedit cor eius. **E**rit enim quasi mirice in deserto, et non videbit cum venerit bonus: sed habitabit in siccitate in deserto in terra saluginis et inhabitabili. **B**enedictus vir qui confidit in domino et erit dominus fiducia eius, et erit quasi lignum quod transplantat super aquas, quod ad humorem mittit radices suas: et non timebit cum venerit aestus: et erit folium eius viride et in tempore siccitatis non erit sollicitum, nec aliquando desinet facere fructum. **P**rauius est cor omnium et inscrutabile: quis cognosceret illud? **E**go domini scrutans cor et probans renes: qui do unicuique iuxta viam suam et iuxta fructum adinventionum suarum. **P**erdidit fons qui non peperit: fecit diuitias et non in iudicio: in dimidio dierum suorum derelinquet eas, et in nouissimo suo erit insipiens. **S**olum glorie altitudinis a principio, locus sanctificationis nostre expectatio Israel. **D**ne omnes qui te derelinquunt, confundentur, recedentes a te in terra describentur: quoniam dereliquerunt venam aquarum viventium domini. **S**ana me domine, et sanabor: saluum me fac, et saluus ero: quoniam laus mea tu es. **E**cce ipsi dicunt ad me, **U**bi est verbum domini? veniat, et ego non sum turbatus, te pastorem sequens: et diem hominis non desideravi tu scis. **Q**uod egressus est de labijs meis rectum in conspectu tuo fuit. **N**on sis tu mihi formidini spes mea tu in die afflictionis. **C**onfundatur qui me persequuntur et non confundar ego: paueat illi, et non paueat ego. **I**nduc super eos diem afflictionis, et duplici contritione coter eos. **H**ec dicit dominus ad me, **V**ade, et sta in porta filiorum populi per quam ingrediuntur reges iuda, et egrediuntur: et in cunctis portis iherusalem: et dices ad eos, **A**udite verbum domini reges iuda, et omnes iuda, cunctique habitatores iherusalem qui ingredimini per portas istas. **H**ec dicit dominus, **C**ustodite animas vestras, et nolite portare pondera in die sabbathi: nec inferatis per portas iherusalem et nolite efferre onera de domibus vestris in die sabbathi, et omne opus non facietis. **S**anctificate diem sabbathi sicut precepi patribus vestris. **E**t non audierunt, nec inclinauerunt aurem suam: sed indurauerunt ceruicem suam ne audirent me, et he acciperent disciplinam, et erit si audieritis me dicit dominus, ut non inferatis onera per portas ciuitatis huius in die sabbathi: et si sanctificaueritis diem sabbathi ne faciat in eo omne opus: ingredient per portas ciuitatis huius reges et principes sedentes super solium dauid, et ascendentes in curribus et equis, ipsi et principes eorum viri iuda, et habitatores iherusalem, et habitabit ciuitas hec in sempiternum, et veniet de ciuitatibus iuda, et de circuitu iherusalem, et de terra beniamin, et de capestribus, et de montibus, et ab austro, portantes holocaustum, et victimam, et sacrificium: et thus, et inferent oblationem in domum domini. **S**i autem non audieritis me, ut sacrificetis diem sabbathi et ne portetis onus, et ne inferatis per portas iherusalem in die sabbathi: succendam ignem in portis eius, et deuorabit domos iherusalem, et non extinguetur.

**C**onstituitur propheta quia sumus vasa figuli: dominus malos frangit sicut figulus lutum: de passione christi sub figura persecutionis eius et ultione in indeos. **Cap. xvij.** **V**erbum quod factum est ad jeremiam a domino, dicens, Surge et descende in domum figuli et ibi audies verba mea. **E**t descendi in domum figuli, et ecce ipse faciebat opus super rotam. **E**t dissipatum est vas quod ipse faciebat e luto, manus suis: conuersusque fecit illud, vas alterum, sicut placuerat in oculis eius ut faceret. **E**t factum est verbum domini ad me, dicens, Nunquid sicut figulus iste, non potero vobis facere domus israel, ait dominus? **E**cce b.

j. xlvij. a

B

ps. j. a.

ps. vij. c.

i. regum

xvi. b.

C

D

A

Roma.

ix. d.

isa. xlv.

b.



# Der Prophet

## Das Achte Capitel.

Er spottet der  
Assyrer/ das sie  
würden für Jeru-  
salem kommen / vñ  
doch mit scham  
den danon ziehen.  
4. Reg. 19.

(Bund)  
Das Jüdische  
volck trawete  
Gott nicht/ vñ  
machete Bund  
mit den Heiden  
vmbher/ welche  
doch ihre Feinde  
waren.

(Binde)  
Das Gesetz blei-  
bet vñ verstanden  
vñ vñ erfüllt/  
wo nicht der glau-  
be ist/ der zu Chri-  
stus Jünger ma-  
chet. Ebre. 2.

(Disputen)  
Die da klug sein  
wollen/ vñ mit  
vernunft die  
Schrift meistern

**W**eid böse jr Völcker / vñ gebt doch die flucht. Höret jrs  
alle die jr in fernen landen seid: Rüstet euch / vñ gebt doch  
die flucht / Lieber rüstet euch / vñ gebt doch die flucht. Be-  
schliesset einen Rat / vñ werde nichts draus. Beredet  
euch / vñ es bestehe nicht / Denn hie ist Immanuel.

Denn so spricht der HERR zu mir / als fasset er mich bey der Hand/  
vñ vñterweist mich / das ich nicht sol wandeln auff dem wege dieses  
Volcks/vñ spricht/ Ir solt nicht sagen/Bund. Dis Volck redet von  
nichts/denn von Bund. Fürchtet jr euch nicht also / wie sie thun/vñ las-  
set euch nicht graven. Sondern heiliget den HERRN Zebaoth/den las-  
set ewer furcht vñ schrecken sein/ So wird er eine heiligung sein. Aber ein  
Stein des anstossens/vñ ein fels des ergernis/ den zweien Heusern Isra-  
el/zum strick vñ fall den Bürgern zu Jerusalem/das jr viel sich dran stossen/  
fallen/zubrechen/verstrickt vñ gefangen werden.

Luce 21  
1. Pet. 2.  
Roma. 9.

Binde zu das Zeugnis/versiegele das Gesetz auff meine Jünger. Denn  
ich hoffe auff den HERRN/der sein Andlit verborgen hat für dem Hau-  
se Jacob/Ich aber harre sein. Sihe / hie bin ich vñ die Kinder / die mir  
der HERR gegeben hat / zum Zeichen vñ Wunder in Israel / vom  
HERRN Zebaoth/der auff dem berge Zion wonet.

Wenn sie aber zu euch sagen/Ir müisset die Warsager vñ Zeichenden-  
ter fragen / die da schwezen vñ disputirn (solt jr sprechen) Sol nicht ein  
Volck seinen Gott fragen? Ists billicher / die Todten fragen denn die Le-  
bendigen? Ja nach dem Gesetz vñ zeugnis. Werden sie das nicht sagen/  
so werden sie die Morgenröte nicht haben / Sondern werden im Lande  
vmbher gehen / hart geschlagen vñ hungerig. Wenn sie aber hunger lei-  
den/werden sie zürnen vñ fluchen irem Könige vñ irem Gotte. Vñ wer-  
den vber sich gassen / vñ vñter sich die Erden ansehen / vñ nichts finden  
denn trübsal vñ finsternis / Denn sie sind vertunckelt in angst/ vñ gehen  
jre im finstern. Denn es wird wol ein ander Tunckel sein / das jnen angst  
thut/denn zur vorigen zeit war / da es leicht zu gieng im lande Sebulon vñ  
im lande Naphthali/vñ hernach schwerer ward am wege des Meeres/dis-  
seid des Jordans an der Heiden grenze.

Psalm. 39.

Matth. 4.

## Das Neunde Capitel.

**A**ls Volck so im finstern wandelt / sihet ein grosses Liecht/  
vñ vber die da wonen im finstern Lande/ scheint es Helle.  
Du machest der Heiden viel / damit machestu der freunden  
nicht viel. Für dir aber wird man sich frewen/ wie man sich  
frewet in der Erndte/ Wie man frölich ist / weñ man Beute  
austeilet. Denn du hast das Joch irer Last / vñ die Rute irer Schulter/  
vñ den Stecken jres Treibers zubrochen / wie zur zeit Midian. Denn  
aller Krieg mit vngestüm vñ blutig Kleid / wird verbrand vñ mit fere  
verzeret werden. **DENN DAS IST EIN KJAD GEBE-  
KEN / EIN SON IST DAS GEBEKEN** / Welchs Herr-  
schafft ist auff seiner Schulter / vñ er heisst / Wunderbar / Rat/  
Krafft / Held / Ewig vater / Friedefürst. Auff das seine Herrschafft  
gros

Jud. 7.

Luce 19.



**Salomon.**

**iii. Samuel.**

**The. ix. Chapter.**

stranger calleth to the for, that all nacpons of the erth mape knowe thy name, to feare the as do thy people Israel, and that it mape be knowe that this house which I haue buyt is calles after thy name.

And when they go out to baite agaynst their enemies whether soeuer thou shalt send them, & shall praye vnto the Lorde towarde the cytie which thou hast chosen and towarde the house that I haue buyt for thy name: heare thou their prayers and supplications, vp to heauen, and iudge their cause.

And finally when they shall haue spured agaynst the (for there is no man that spinneth not) & thou art angrey with them and hast deliuered the to their enemies, that they be carryed awaye prisoners vnto the land of their enemies, whether ferre or neare, yet pf they turne agayne vnto their hertes in the lande where they be in captiuite, and retorne and praye vnto the in the lande of them that holde the captiue, sayinge: we haue spured & haue done wretchedly & haue trespassed, & so turne agayne vnto the with all their hertes and all their soules in the land of their enemies which holde them captiue, and praye vnto the, towarde the land which thou gauest vnto their fathers, & towarde the cytie which thou hast chosen, and house which I haue buyt for thy name: then heare thou their prayer & supplication vp to heauen thy dwelling place, & iudge their causes, and be mercifull vnto thy people that haue spured agaynst the, and vnto all their trespass that they haue trespassed agaynst the, and get the fauoure in the sight of them that hold them captiue that they maye haue compasyn on them. For they be thy people and thyne inheritaunce whiche thou broughtest oute of Egypte, from the forname of pion. And let thine eyes be open vnto the prayer of thy seruante, & vnto the prayer of thy people Israel, to hearken vnto them, in all that they call vnto the for. For thou dydeste separat them, to be thine inheritaunce, aboue all the nacpons of the earth, as thou saydest by the hande of Moses thy seruante, when thou broughtest oure fathers oute of Egypte the Lorde Jeſouah.

**Deuter. iij. c.**

And when Salomon had made an ende of prayinge all thys prayer & supplicacon vnto the Lorde, he arose from before the altare of the Lorde, & from kneeling on hys knees, and stretchynge of hys handes vp to heauen and stode, & blessed all the congregation of Israel with a loud voyce, sayinge: Blessed be the Lorde that hath geuen rest vnto hys people Israel according to all thit he promysed, \*so y there is not one worde escaped of all the good promys which he promysed by the hande of Moses hys seruante. And the Lorde oure God be woth vs, as he was woth our fathers, and forsake vs not neyther leue vs, but that he brynge oure hertes vnto him, to walcke in all hys wayes, and to kepe hys commaundmentes, ordinaunces and customes whiche he com-

**1. Reg. iij. d.**

manded oure fathers. And these my wordes which I haue prayed before the Lorde, be nye vnto the Lorde oure God dape and nychte, y he defende the cause of hys seruante and of hys people Israel euermore, that all nacpons of the earth mape knowe that the Lorde, he is God and none but he. And I praye God that poure hertes mape be sounde wth the Lorde oure God, to walke in hys ordinaunces and to kepe hys lawes, as we do thys dape.

And the hyng and al Israel wth him, offered offerpuges before the Lorde. \*And the peace offerpuges that Salomon offered vnto the Lorde, were. xxiij. thousand oxen & an hundred and twente thousand shepe. And so the hyng and al the chyldren of Israel dedicated the house of the Lorde. And the same dape the hyng halowed the mydle of the court that is before the house of the Lorde: for there he offered burntofferpuges & meate offerpuges, & the fat of the peaceofferpuges, because the brazen altare that was before the Lorde, was to lpte to receyue the burntofferpuges & meate offerpuges, and the fat of the peaceofferpuges.

**ij. Par. vij.**

And Salomon helde that same tyme an hye feast & all Israel wth hym, a myghty congregacon, euen from the coastes of Emath vnto the ryuer of Egypte, before the Lorde oure God, seven dapes & yet leue dapes, that is xiiii. dapes. And the vij. dape he sente the people awaye. And they blessed the hyng and went vnto their tentes ioyously & glad in herte for all the goodnesse that the Lorde had shewed vnto Dauid hys seruant and to Israel hys people.

**The. ix. Chapter.**

The Lorde appeareth the second tyme to Salomon Salomon geueth counes to Hiram. The Canaanites be come to barabares. He sendeth Hyppes for goulde. He buydeth many wyues.



And when Salomon had spured the buydpyng of the house of the Lorde, and of the hynges of the palace, and of all that hys desyre & luste was to make: the Lorde appeared vnto him agayne, as he appeared to him at Gabaon. And the Lorde sayde vnto hym: I haue hearde thy prayer and intercessyon that thou madest before me, & haue halowed thys house which thou hast buyt, to put my name there for euer, and myne eyes and myne herte shall be there perpetuallye. And pf thou wylte walcke before me, as Dauid thy father walked, in purenesse of herte & plapnesse, to do all that I haue commaunded the, and shalt kepe myne ordinaunces & customes: then I wil establish the seate of thy hyngdome vpon Israel for euer, as I promysed to Dauid thy father, sayinge: \*Thou shalt not be wythoute one or other vp on the seate of Israel.

**ij. Reg. h. a**

But and pf pe and poure chyldren shall turne away from after me, and shall not kepe myne ordinaunces whiche I haue set before you, but shall go, & serue other Goddes and howe



## ii. Paralipomenon.

their goodes, and with a perfect hearte they offered vnto the lord. And Dauid the kyng reioysed with greate gladnesse. And Dauid blessed the Lorde before all the congregacion, and sayd: Blessed be thou lord God of Israel our father, fro euer & for euer. Thyne (O Lorde) is greatnesse and power, glorie, victory and prayse: for all that is in heauen and in earthe, is thine: and thine is the kingdom (O Lorde) and thou excellest aboue al, euen as h head of al. And richesse & honour come of the, and thou reygnest ouer all, and in thine hande is power and strength, and in thine hande it is to make greates, and to gyue strength vnto all. And now our God, we thanke the, & prayse thy glorious name. But who am I: and what is my people, & we should enforce oure selues to gyue these thynges so willingly: But al thynges come of thee: and of that whiche we receiued of thine hande, we haue gyue the. \* For we be but strangers before the, and sojourners as were al oure forefathers. Oure dayes on the earthe also are but as a \* shadowe, and there is none abydinge. O lorde our God, all this stuffe h we haue prepared to builde the an house for thyne holy name, cometh of thine hande, & is all thine. (I wote also my God) that thou triest the heartes, & hast pleasure in vnfaynednesse. And in the vnfaynednes of myne herte, I haue willingly offered all these thynges. And now haue I sene thy people whiche are founde here, to offre vnto the willingly & with gladnesse. O lord God of Abraham, Isaac, and of Israel, oure fathers, kepe this for euer as the begynning of the thoughtes of the herte of thy people, & prepare their hertes vnto thee. And gyue vnto Salomon my sonne a perfecte herte to kepe thy commaundementes, thy testimonies, and thy statutes, and to do all, and to builde the house, for the whiche I haue made prouision. And Dauid sayde to al the congregacion: Now blesse h lord your God. And all the congregacion blessed the lord God of their fathers, & bowed downe their heades, and worshipped the Lord and the kyng. And they offered offrynges vnto the Lord. And on the morowe after the sayd daye, they offered burnt offrynges vnto the lord, euen a thousande yong oxen, a thousande rammes, and a thousande sheepe, with their drynke offrynges. Many sacrifices offered they for all Israel, & dyd eate and drynke before the Lorde the same daye, with greate gladnesse. And they made Salomon the sonne of Dauid kyng the second tyme, and

anoynted him prince before the Lorde: and Zadoc to be the hye preast. \* And Salomon sate on the seate of the lorde, and was kyng in stede of Dauid his father, and prospered: & all they of Israel obeyed hym. And al the lordes and men of power, & al the sonnes of kyng Dauid submitted them selues, & were vnder kyng Salomon. \* And the Lorde magnified Salomon in dignitie, in h sight of all the of Israel, & gaue him so glorious a kyngdome, as no kyng had before hym in Israel. And so Dauid the son of Isaac reygned ouer all Israel. And the space that he reygned ouer Israel was, xl. yere: seue yere reygned he in Hebron, and, xxiii. yere reygned he in Ierusalem: & he dyed in a good age, full of dayes, ryches and honour. And Salomon his sonne reygned in his stede. The actes of Dauid h kyng first & laste, beholde they are written in the boke of Samuell the sear, and in the boke of Nathan h prophete, and in the boke of Gad the sear, with all his kyngdome and power, and tymes that went ouer him, and ouer all Israel, and ouer all the kyngdomes of the earth.

The ende of the first boke of the Chronicles: otherwise called the first boke of Paralipomenon.

## The second booke of the Chronicles, whiche in the Hebrue is one with the first.

### The first Chapter.

The offeringe of Salomon in the brelauter at Gibeon, where he receyueh an answer of God, what wysedome should be gyue hym, with the nobre of his charrettes and horsemen.



And Salomon the sonne of Dauid waxed strong in his kyngdome: & the \* lorde his God was with him, & magnified him in the dignitie. And Salomon spake vnto al Israel, to the captaynes ouer thousandes, to the captaynes ouer hundredes, to the iudges, & to euery officer in all Israel, & to the auncient fathers. And so Salomon & all the congregacion w him \* went to the hye place that was at Gibeon, & for there was the tabernacle of h witness of God, whiche Moses h seruaunt of h lord made in h wilderness. But the arke of God had Dauid brought from Kyriath Jarim, into h place whiche Dauid had prepared therfore. For he had pyched

\* Eccl. 4.7. b  
\* Ps. 39. c.  
\* Heb. 11. c.  
\* Sa. 2. b

3. Reg. 2. c

3. Reg. 4. d

3. Reg. 3. a

3. Reg. 3. a.

1. pa. 21. d

\* Eccl. 36. 37

and. 38.

1. Reg. 6. a



מאה ועשרים שנה אנכי היום לא  
אוכל עוד לצאת ולבוא ויהיה אמר  
אלי לא תעבר את הירדן הזה  
יהיה אלהיך הוא עבר לפניך הוא  
ישמיד את הגוים האלה מלפניך  
ורשתם יהושע הוא עבר לפניך  
כאשר דבר יהוה ונעשה יהוה להם  
כאשר עשה לסיחון ולעוג מלכי  
האמורי ולארצם אשר השמיד אתם  
ונתתם יהוה לפניכם ונעשיתם להם  
ככל המצוה אשר צוית אתכם  
חקוקי ומוצו אל תיראו ואל תערצו  
מפניהם כי יהוה אלהיך הוא ההלך  
עמך לא ירפך ולא יעזבך  
ויקרא משה ליהושע  
ויאמר אליו לעיני כל ישראל חזק  
ואמן כי אתה תבוא את העם הזה  
אל הארץ אשר נשבע יהוה לאבותם  
לתת להם ואתה תנחילנה אותם  
ויהוה הוא ההלך לפניך הוא יהיה  
עמך לא ירפך ולא יעזבך לא תירא  
ולא תחת וכתב משה  
את התורה הזאת ויתנה אל  
הקהנים בני לוי הנשאים את ארון  
ברית יהוה ואל כל זקני ישראל  
ויצו משה אותם לאמר מקץ שבע  
שנים במעד שנת השמיטה בהג  
הסבות בבוא כל ישראל לראות  
את פני יהוה אלהיך במקום אשר  
יבחר תקרא את התורה הזאת נגד

centum & viginti annorum ego  
sum hodie, nec possum ultra egre  
di & ingredi: dixitque dominus  
ad me: tu non transibis Iordanem  
istum. Dominus deus tuus ipse  
præcedit te, & delebit gentes istas  
à facie tua, & succedes eis in pos  
sessione: Iehosua quoque iste præ  
cedet te, sicut locutus est dominus.  
Et faciet dominus eis: sicut facit Si  
hon & Og regibus Aemorrhæorum  
atque terræ eorum, quos extermin  
avit. Trade que eos dominus  
ante faciem uestram, ut faciatis eis  
iuxta totum istud præceptum, quod  
mandavi vobis. Confortamini  
igitur & viriliter agite, ne timueri  
tis neque terreamini à facie eorum  
quia dominus deus tuus ipse comi  
tatur te: non dimittet te neque derel  
inquet. Vocavit autem Moyses Ieho  
sua, & dixit ad eum in oculis to  
tius Israel: confortare & viriliter  
age: quia tu ingredieris cum po  
pulo isto in terram, quam iuravit  
dominus patribus eorum, ut da  
ret eis: & tu diuides eis in hæredi  
tatem. Dominus autem ipse præ  
cedit te, & ipse erit tecum: non di  
mitter te, neque derelinquet te, &  
ideo ne timeas, neque animo fran  
garis. Scripsit vero Moyses legem  
istam, & tradidit eam sacerdoti  
bus, filiis Levi, qui portabant ar  
cam fœderis domini, atque cun  
ctis senioribus Israel. Præcepit  
quoque Moyses eis dicens: à fine septem  
annorum, in celebritate anni remi  
ssionis, in festo tabernaculorum:  
Quando conuenit cunctus Israel,  
ut appareat in conspectu do  
mini dei tui, in loco quem sibi  
egerit, leges hanc legem coram



## Proph.

[illegible][illegible]

le in gentibus. C A P. II.  
Sacerdotibus respiscere nolentibus com-  
minatur. 4. Eorum officium iuxta pactum Dei  
cum Leuitis. 10. Proximorum contemptores  
increpat, et eos qui alienigenas uxores ducunt.  
13. Sacerdotum reprobatio ob violatū  
ab eis coniugii fœdus.

Tunc ad vos mandatum hoc faciendo  
E. <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>46</sup>

## Prophetia Malachiæ.

CAP. I.

De electione Iacob & reprobatione Esau  
De honore & timore Domini. In sacro-  
tes nomini Dei contemptores. 10. Eorum a-  
nartia. 11. De munda electorum ex Gentibus  
hostia. 12. In eos qui corruptas victimas offe-  
rebant aut raptas.

[illegible]

Rom. 9. C. 13.  
\*In desertum  
draconis.

Ephes. 4. 2. 6.



Deut. 15. b. 1. meo vtere privilegio, quo me libenter  
carere profiteor. <sup>2</sup> Hic autem erat mos  
antiquitus in Israël inter propinquos, ut  
si quando alter alteri suo iuri cedebat ut  
esset firma concessio, soluebat homo  
calceamentum suum, & dabat proximo  
suo. hoc erat testimonium cessionis in  
Israël. <sup>3</sup> Dixit ergo propinquo suo Booz,  
Tolle calceamentum tuum. Quod sta-  
tim soluit de pede suo. <sup>4</sup> At ille maiori-  
bus natu, & uniuerso populo, Testes vos,  
inquit, estis hodie, quod possederim om-  
nia quæ fuerunt Eli-melech & Chelion  
& Mahalon, tradente Noëmi: <sup>5</sup> & Ruth  
Moabitidem, uxorem Mahalon, in con-  
iugium sumpserim, ut suscitè nomen de-  
functi in hereditate sua, ne vocabulum  
eius de familia sua, ac fratribus de popu-  
lo deleatur. Vos, inquam, huius rei testes  
estis. <sup>6</sup> Respondit omnis populus qui erat  
in porta, & maiores natu, Nos testes su-  
mus: faciat Dominus hanc mulierem,  
que ingreditur domum tuam, sicut Rachel,  
& Liam, quæ edificauerunt domum Is-  
raël, ut sit exemplum virtutis in Ephra-  
ta, & habeat celebre nomen in Beth-lé-  
hem: <sup>7</sup> fiatque domus tua, sicut domus  
Phares, quem Thamar peperit Iudæ, de  
semine quod tibi dedit Dominus ex  
hac puella. <sup>8</sup> Tulit itaque Booz Ruth, &  
accepit uxorem: ingressusque est ad eam,  
& dedit illi Dominus ut conciperet, &  
pareret filium. <sup>9</sup> Dixeruntque mulieres  
ad Noëmi, Benedictus Dominus qui nō  
est passus ut deficeret successor familiae  
tuae, & vocaretur nomen eius in Israël:  
<sup>10</sup> Et habes qui consoletur animam tuā,  
& enutriet senectutem, de nunc etiam  
tua natus est, qui te diligit: & multo ri-  
bi melior est, quam si septem haberes fi-  
lios. <sup>11</sup> Suscepitque Noëmi puerum po-  
suit in sinu suo, & nutricis ac gerulae  
fungebatur officio. <sup>12</sup> Vicinæ autem mu-  
lieres congratulantes ei, & dicentes, Na-  
tus est filius Noëmi: vocauerunt nomen  
eius Obed: hic est pater Isai, patris Da-  
uid. <sup>13</sup> Hæ sunt generationes Phares: Pha-  
rus genuit Esron, <sup>14</sup> Esron genuit Aram,  
Aram genuit Aminadab, <sup>15</sup> Aminadab ge-  
nuit Nahasson, Nahasson genuit Salmō,  
Salmon genuit Booz, Booz genuit Obed  
Obed genuit Isai, Isai genuit Dauid.

1. Par. 2. d. 4.  
b. 10.  
Matth. 1. d. 3.

Regem 1.

## HIERONYMI IN LIBROS

## REGVM PRAEFATIO,

VIGINTI & duas literas esse apud Hebræos  
Syrorum quoque & Chaldeorum lingua te-  
statur, quæ Hebrææ magna ex parte continet  
nam & ipsi viginti duo elementa habent, eodem so-  
no, sed diuersis characteribus. Samaritani etiam  
pentateuchum Moysi eandem literis scriptum: si-  
gura tantum, & apicibus discrepantes, certumque  
est Eldram scribam, legi quæ dōdorem, post captam  
Ierusalem & instaurationem templi sub Zoro-  
babel, alias literas reperisse quibus nunt uenit:  
cum ad illud usque tempus idem Samaritanorum,  
& Hebræorum characteres fuerint. in libro quo-  
que Numerorum hæc eadem supputatio, sub Leui-  
tarum ac sacerdotum censu, mystice ostenditur. Et  
nomen Domini tetragrammaton in quibusdam  
Græcis voluminibus usque hodie antiquis expres-  
sum literis inuenimus. Sed & psalmi, tredecimus  
sextus, & centesimus decimus, & centesimus vade-  
mus, & centesimus decimus octauus, & centesi-  
mus quadragessimus quartus, quamquam diuerso  
scribantur metro, tamen eiuſdem numeri texun-  
tur alphabeto. Et Ieremias lamentantes, & oratio  
eius, Salomonis quoque in fine proverbia, ab eo  
loco in quo ait, Mulierem fortem quis inueniet: ipsi-  
dem alphabetis vel incisionibus supputantur. Por-  
ro quique literæ duplices apud Hebræos sunt:  
Caph, Mem, Nun, Pe, Sade, alter enim scribuntur  
per has principia incicantesque verborum, alter  
fines. Unde & quinque à plebisque libri, duplices  
affirmantur, Samuel, Malachim, Dibre hazanim  
Istias, Ieremias, cum Cinoth, id est, lamentationi-  
bus suis. Quomodo igitur vigintiduo elementis  
sunt per que scribitur Hebrææ omne quod lo-  
quuntur, & eorum initijs vox humana comprehen-  
ditur, ita viginti duo volumina supputantur, qui-  
bus quasi literis & exordijs in Dei doctrina, & tercia  
ad lucem & latens viri iusti eruditur infans. Pri-  
mus apud eos liber, vocatur BEREŠITH, quem nos  
Genesis dicimus. Secundus, VELLE-  
LESEMOTH, qui Exodus appellatur. Ter-  
tius, VAICRA, id est Leviticus. Quartus,  
VALEDEBER, quem Numeros vocamus.  
Quintus, ELLEHADDEBARM, qui  
Deuteronomium promouetur. Hi sunt quinque li-  
bri Moysi: quos proprie THORAH, id est le-  
gem appellant.

Secundum Prophetarum ordinem faciunt: &  
incipiunt ab Iesu filio Naue, qui apud eos IERO-  
SVABENNYN dicitur. Deinde succedunt  
SOPHETIM, id est Iudicum liberum.  
Et in eundem compingunt RVTH: quia in  
diebus Iudicum, facta eius narratur historia.  
Tertius sequitur SAMVEL, quem nos Re-  
gem primum & secundum dicimus. Quartus,  
MALEACHIM, id est regum: qui tertio &  
quarto Regum volumine continetur. Meliusque mul-  
to est MACHIM, id est regum, quam MA-  
LACOTH, id est regnorum dicere. Non enim  
multarum gentium describitur regna: sed unus Iuda-  
ice populi, qui tribus duodecim continetur.  
Quintus est ISAIAS. Sextus IEREMIAS.  
Septimus EZECHIEL. Octauus, liber  
duodecim Prophetarum: qui apud illos vocantur  
THERAZAR.

Tertius ordo hagiographa possidet. Et  
primus liber incipit ab IOB. Secundus  
DAVID, quem quinque incisionibus, & uno  
psalmorum volumine comprehendunt. Ter-  
tius, est SALOMON, tres liberor habens,  
Proverbia, quæ illi parabola, & est MISLEB.  
appellatur. Quartus, ecclesiastica, id est CO-

HELETH.



με ως ἐνὰ τῶν μισθῶν σου, καὶ δόξα αὐτῷ ἡλθε  
 παρὸς τὸν πατέρα, ἐαυτοῦ. ἐπὶ δὲ αὐτοῦ μα-  
 κρὰν ἀπέχοντες, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ,  
 καὶ ἐπαλάχρισεν. Ὁ δὲ ἀγαπᾷ ἐπέπεσεν ἐπὶ τὸν  
 στήθεσιν αὐτοῦ, καὶ αἶψα ἔλυσεν αὐτόν. εἶπε δὲ  
 αὐτῷ ὁ υἱός, πάτερ, ἡ μὲν γὰρ εἰς τὸν οὐρανὸν  
 καὶ ἐνώπιόν σου, καὶ ἐν ἐμοὶ ὁ υἱὸς κληθῆναι  
 υἱός σου. εἶπε δὲ ὁ πατὴρ παρὸς τοὺς δούλους  
 αὐτοῦ, οὕτως ἐκαστὸν πλὴν πολλῶν πλὴν πατρὶν,  
 καὶ ἐν δούλοις αὐτοῦ, καὶ ἐν δούλοις ἀδελφοῖς καὶ  
 ἑταίροις αὐτοῦ, καὶ ἰσοδυναμεῖς τοῖς πόδεσιν  
 αὐτοῦ, καὶ τὸν μόνον τὸν σπένδον δύστατον, καὶ  
 φαρμακὸν βίφρατον ὅτι οὗτος ὁ υἱὸς μου  
 νεκρὸς ἔστιν, καὶ ἀνέστη καὶ ἀποκαλῶς ἔστιν, καὶ  
 ἐν ἑστῇ καὶ ἡρξάμενος βίφρατον δαίμων. δὲ ὁ  
 υἱὸς αὐτοῦ ὁ παρὸς τοὺς πόδας αὐτοῦ, καὶ ὡς ἐρ-  
 χόμενος ἡγήσθη τῇ οἰκῇ, ἡκουσε συμφωνίας  
 καὶ χορῶν, καὶ παρὰ τὸν αἰθέρα ἐν ἑστῇ πα-  
 τέρ, ἐπὶ τῇ οἰκῇ αὐτοῦ. ὁ δὲ εἶπεν αὐ-  
 τῷ, ὅτι ὁ ἀδελφός σου καὶ ἐγὼ ἐν τῇ οἰκῇ  
 σου τὸν μόνον τὸν σπένδον ὅτι ὁ υἱὸς μου  
 ἀπελάσεν. ἀνέστη δὲ καὶ ἐν ἑστῇ ἐν τῇ  
 οἰκῇ. ὁ δὲ αὐτοῦ πατὴρ αὐτοῦ ἔλεγον παρεκλεῖν  
 αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπε πρὸς τοὺς  
 πατέρας, ἰδοὺ  
 ὁ πατὴρ ἐν τῇ οἰκῇ σου, ὁ οὐδὲ ποτε ἐν τῇ



drinking daughter? for the Lord will worke a new thing vpon earth: A woman shall compasse a man.

23 For thus sayth the Lord of hostes, the God of Israel, It will come thereto, that when I haue brought Iuda out of captiuitie, these wordes shall bee hearde in the lande, and in his cities, The Lordesse thee, O thou holy hill.

24 And there shall dwell Iuda, and all his cities, the shephardes, and husbandmen:

25 For I shall feede the hungry soule, and refresh all saynt hartes.

26 When I hearde this, I came agayne to my selfe, I sawe lyke as I had bin waked out of a sweete sleepe:

27 Beholde sayth the Lord, the dayes come, that I will sowe the house of Israel, and the house of Iuda, with men and with cattell.

28 Yea it shall come thereto, that lyke as I haue gone about in tymes past to roote them out, to scatter them, to breake them downe, to destroy them, and chassen them: euen so will I also goe diligently about to buyde them by agayne, and to plant them, sayeth the Lord.

29 Then shall it no more be sayde, The fathers haue eaten a sowre grape, and the childrens teeth are set on edge.

30 For every one shall dye for his owne misdoings: so that who so eateth a sowre grape, his teeth shall be set on edge.

31 Beholde, the dayes will come, sayeth the Lord, that I will make a newe couenante with the house of Israel, and the house of Iuda:

32 Not after the couenante that I made with their fathers, wher I tooke them by the hand, and ledde them out of the lande of Egypt, which couenante they brake, yea euen when I as an husbände had rule ouer them, sayeth the Lord.

33 But this shall be the couenante that I will make with the house of Israel after those dayes, sayth the Lord: I will plante my lawe in the inward partes of them, and write it in their hartes, and will be theyr God, and they shall be my people.

34 And from thenceforth shall no man teach his neighbour or his brother, and say, Know the Lord: but they shall all knowe me from the lowest vnto the highest, sayth the Lord: for I will forgive their misdoings, and will neuer remember their sinnes any more.

35 Thus sayeth the Lord, whiche gaue the sunne to bee a light for the daye, and the moone and the starres to shine in the nyghte, whiche moueth the sea, so that the floudes

thereof waxeth fierce, his name is the Lord of hostes.

36 Lyke as this ordinance shall neuer be taken out of my sight, sayeth the Lord: so shall the seede of Israel neuer cease, but alway be a people before me.

37 Moreover, thus sayeth the Lord, Lyke as the heauen aboue cannot be measured, and as the foundations of the earth beneath may not be sought out: so will I also not cast out the whole seede of Israel for that they haue committed, sayth the Lord.

38 Beholde, the dayes come, sayeth the Lord, that the cite of Ierusalem shall be enlarged fro the towre of Hananeel, vnto the gate of the corner wall.

39 From thence shall the right measure bee taken before him, vnto the hill toppe of Garb, and shall come about Gaath.

40 And the whole balley of the dead carcases, and of the asses, and all the fieldes, vnto the wycke Cedron, and vnto the corner of the hore gate toward the East, it shall be holy vnto the Lord, and shall neuer be broken nor cast downe any more.

The xxxij. Chapter.

1 Ieremie is cast into prison, bycause he prophesied that the cite shoulde be taken of the kyng of Babylon. 7. By the field that Ieremie bought at the commaundement of the Lorde, is signified that the people shoulde come agayne to their owne possession. 38. The people of God are his seruantes, & he is their Lord. 40. To feare God, is gods gift, to the intent that sinnes may be eschewed.

1 These wordes spake the Lord vnto Ieremie in the tenth yere of Zedekias king of Iuda: which was the eyghtenth yere of Nabuchodonosor.

2 What tyme as the kyng of Babylons host layde siege vnto Ierusalem: but Ieremie the prophet lay bound in the court of his prison, which was in the king of Judas house,

3 Where Zedekias the king of Iuda caused him to be layd, bycause he had prophesied on this maner, Thus saith the Lord, Beholde I will deliuer this cite into the handes of the kyng of Babylon, which shall take it.

4 As for Zedekias the kyng of Iuda, he shall not be able to escape the Chaldees: but surely he shall come into the handes of the kyng of Babylon, whiche shall speake with hym mouth to mouth, and one of them shall lye another in the face.

5 And Zedekias shall be caried vnto Babylon, and there shall he be vntill the time that I visite hym, sayth the Lord: but if thou takest

Math. 5. a.  
and. 11. b.

Deut. 28. g.  
Iere. 32. c.  
Zach. 8. c.

Eze. 18. a.

Heb. 8. b.

Heb. 10. b.

Ezay. 51. b.

Iere. 24. b.  
and. 30. d.

Gene. 1. b.

Rom. 11. a.

2. Cor. 3. a.  
Zach. 24. b.

Iere. 19. b.

Iere. 34. a.  
3. a. & 39.

Hum. in



29. Iesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30. But he shall receiue an hundred fold, now at this present, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come, eternall life.

31. \* But many that are first, shall be last; and the last, first.

32. ¶ And they were in the way, going vp to Hierusalem, and Iesus went before them and they were troubled, and as they followed, they were afraid, and Iesus tooke the twelue againe, and began to tell them what things should come vnto him,

33. Saying, Beholde, we go vp to Hierusalem, and the Sonne of man shall be deliuered vnto the hie Priestes, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles.

34. And they shall mocke him, and scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35. ¶ Then James & John the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldest do for vs that we desire.

36. And he said vnto them, What would ye I should do for you?

37. And they said to him, Grant vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38. But Iesus said vnto them, Ye knowe not what ye aske, Can ye drinke of the cuppe that I drinke of, and be baptized with the baptesme that I shalbe baptized with?

39. And they said vnto him, We can. But Iesus said vnto them, Ye shall drinke in deed of the cup that I shall drinke of, and be baptized with the baptesme wherewith I shall be baptized:

40. But to sit at my right hand and at my left, is not mine to giue, but it shall be giuen to them for whom it is prepared.

41. And when the ten heard that, they began to disdaigne at James and John.

42. ¶ But Iesus called them vnto him, and said to them, \* Ye knowe that they which are princes among the Gentiles, haue domination ouer them, and they that be great among the, exercise authoritie ouer them.

43. But it shall not be so among you: but whosoever will be great among you, shall be your servant.

44. And whosoever will be chiefe of you, shall be the servant of all.

45. For euen the Sonne of man came not

to be serued, but to serue, and to giue his life for the ranfome of many.

46. ¶ Then they came to Jericho: and as he went out of Jericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man, sat by the wayes side, begging.

47. And when he heard that it was Iesus of Nazareth, he began to cry, and to say, Iesus the Sonne of Dauid, haue mercy on me.

48. And many rebuked him, because hee should holde his peace: but hee cried much moze, O Sonne of Dauid, haue mercy on me.

49. Then Iesus stood still, and commanded him to be called: and they called y<sup>e</sup> blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50. So he threw away his cloke, and rose, and came to Iesus.

51. And Iesus answered, & said vnto him, What wilt thou that I doe vnto thee? And the blinde saide vnto him, Lord, that I may receiue sight.

52. Then Iesus saide vnto him, Goe thy way: thy faith hath saued thee. And by and by, he receiued his sight, and followed Iesus in the way.

CHAP. XI.

1. Christeneth into Hierusalem riding on an asse: 13. The fruitlesse figge tree is curfed. 15. Sellers and buyers are cast out of the Temple. 17. The force of faith. 24. Faith in prayer. 25. The brothers offences must be pardoned. 27. The Priestles aske by what authoritie he wrought those things that he did. 30. Whence Iohns baptesme was.

¶ And when they came neere to Hierusalem, to Bethphage and Bethania vnto the mount of Oliues, he sent forth two of his disciples,

2. And said vnto them, Goe your waies into that towne that is ouer against you, and as soone as ye shall enter into it, yee shall finde a Colte tied, whereon neuer man sate: loose him, and bring him.

3. And if any man say vnto you, Why doe yee this? Say that the Lorde hath neede of him, and straight way he will send him hither.

4. And they went their way, and found a Colte tied by the doore without, in a place where two waies met, and they loosed him.

5. Then certaine of them that stood there, sayde vnto them, What doe yee loosing the Colte?

6. And they said vnto them, as Iesus had commanded them: So they let them goe.

7. ¶ And they brought the Colte to Iesus, and cast their garments on him, and he sate vpon him.

8. And many spread their garments in the way: other cut downe branches off the trees, and strewed them in the way.

9. And they that went before, and they that

followed

e An hundred folde as much, if we looke to the true vse and commodities of this life, so that wee measure them after the will of God, and not after the wealth it selfe, and our greedie desire. f Euen in the mids of persecutions. \* Matth. 19. 30. Luke 13. 30. \* Matth. 20. 17. Luke 18. 31. 6 The disciples are againe prepared to patience not to be ouercome by the force telling vnto them of his death, which was at hand, and therefore withall of life which should most certeinly follow.

\* Matth. 20. 20. 7 The must first sitte before we triumph. 8 We pray thee.

8 The Magistrates according to Gods appointment rule ouer their subjects: but the Priestes are not called to rule, but to serue according to the example of the Sonne of God himselfe, who went before the, forasmuch as he also was a sufferer of his Fathers will. \* Luke 22. 25. h They to whom it is decreed and appointed.

\* Matth. 20. 29. Luke 18. 35. 9 Christ onely, being called vpon by faith, healeth our blindnesse.

\* Matth. 21. 1. Luke 18. 29. 1 A liuely image of the spiritual kingdom of Christ on earth.

\* Iohn 12. 14.



Don

CAP. VIII.

De

Κεφαλ. ή.

3. *Esd.* 3.  
v 31.



Abraham: and I.

23 They are the ministers of Christ: and I. (I speake as one scarce wise) more I: in many more labours, in prisons more abundantly, in stripes above measure, in deaths often.

Deut. 25. 3. 24 Of the Jewes five times, did I receiue \* fourtie, saving one.

A. 1. 16. 23. 14. 18. 27. 13. 25 Thrice was I beaten \* with rods, \* once I was stoned, thrise I suffered \* shipwracke, night and day haue I bene in the depth of the sea,

26 In iourneying often, perils of waters, perils of the eues, perils of my nation, perils of Gentiles, perils in the citie, perils in the wilderness, perils in the sea, perils among false brethren,

27 In labour and miserie, in much watchings, in hunger and thirst, in fastings often, in cold and nakednes,

28 Beside those things which are outwardly: my daily <sup>b</sup> instance, the carefulnes of al churches.

29 Who is weake, and I am not weake? who is scandalized, and I am not burnt?

30 If I must glorie: I will glorie of the things that concerne my infirmities.

31 The God and Father of our Lord Iesus vs Christ, who is blessed for euer, knoweth that I lie not.

32 At Damascus the Gouvernour of the nation vnder Aretas the king, kept the citie of the Damascenes, for to apprehend me:

33 And through a window in a basket was I let downe by the wall, and so escaped his hands.

Abraham, euen so am I,

23 They are the ministers of Christ, (I speake as a foole) I am more, in labours more abundantly, in stripes above measure, in prison more plentifully, in deaths often.

24 Of the Jewes five times received I fourtie stripes saue one,

25 \* Thrice was I beaten with rods, \* once stoned, \* thrise I suffered shipwracke, a night and a day haue I bene in the depth:

26 In iourneying often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Heathen, in perils in the citie, in perils in the wilderness, in perils in the sea, in perils among false brethren,

27 In labour and trauaile, in watchings often, in hunger and thirst, in fastings often, in cold and nakednes,

28 Besides the things which outwardly come vnto me: the trouble which priuily conspireth against me daily, is the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 If I must needes glory, I wil glory of the things that concerne mine infirmities.

31 The God and father of our Lorde Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In the citie of Damascus, the gouernor of the people appointed by king Aretas, layed waite in the citie of Damascus, desirous to haue caught me:

33 And at a window was I let downe in a basket thorow the wall, and escaped his hands.

#### ANNOTATIONS. CHAP. XI.

RHEM.

3 From the simplicitie.) People fall from their first sayth, virginite, and simplicitie in Christ, not by soden revolt, but by litle and litle, in giuing eare to the subtil perswasion of the Serpent, speaking to them by the sweete mouthes and illurements of Heretikes, of which kind of seduction, he giueth Eue for an example, who was by her greedy desire of knowledge & the Diuels promise of the same, drawen from the native simplicitie and obedience to God, as at this day, promise and pretence of knowledge driueth many a poore soule from the sure, true, sincere, and onely belife of Gods Church.

RHEM. I

6 Rude in speech.) Hereby we see that the seditious and false teachers haue often the gift of eloquence whereby the simple be easily beguiled. Such were Core and Dathan, as Iosephus writeth Antiqu. lib. 4. c. 2. for the same S. Augustine (lib. 5. Confes. c. 3. & 13.) calleth the Heretike Faustus Manicheus, Magnum laqueum Diaboli, A great snare of the Deuill, saying that he passed the glorious Doctor S. Ambrose in shew of wordes, but far inferior to him (without al comparison) in substance and matter. In which sort the Apostle here is glad to compare himselfe with the false Apostles, whom the Corinthians did folow and extoll farre above him by reason of their eloquence, graunting to them that gift, but challenging to himselfe superioritie in knowledge, which al wise men preferre before vaine words. And it is the bane of our poore country, that the people now a dayes giue credit rather to new orators and foolish yonkers, for their sweete speeches: then to the glorious Doctors of Christs Church, for their singular knowledge and more graue eloquence.

EVLKE. I

Thanks be to God that hath endued the ministers of his Church, not with vaine eloquence, but with sound learning, that they are able euen by testimony of the ancient doctors of the Church (beside the manifest authority of the holy Scriptures) both to iustifie the doctrine which they teach, and to confute your heresies, in the most necessary pointes of difference betweene vs. Therefore this is but an hereticall bragge to challenge the doctors to be yours, for two or three of the least of your errors, which are sparingly found in some of them, not in all, nor in the most ancient of them, nor in any so maintained, as they are holden by you: when in the greatest matters, and them so many, they are all, or most, expressly & directly as it were your professed enemies.

#### CHAP. XII.

He telleth of his incomparable visions, 5 but for humilitie liketh better to talke of his infirmities: 11 putting the fault in the Corinthians for that he is saue thus to rehearse his owne commendations. 13 Where agayne he reasoneth the matter with them like a father, why they should preferre those false Apostles before him. 20 And feareth least at his comming he shall be compelled to excommunicate many of them.

IF



## Los Psalmos de DAVID.

Este Libro que David y otros Prophetas inspirados por el Espíritu Santo compusieron, contiene un epitome de toda la Escritura sagrada, es un espejo en que vemos la gracia de Dios, es la anatomía de todo el hombre, porque en el, el Espíritu Santo descubre todos los afectos que pueden y suelen perturbar el Espíritu de un hombre, y luego pone los verdaderos remedios contra tales enfermedades espirituales. En el ay notables ejemplos de las promesas de Dios, y de sus admirables obras para con los suyos, y de los severos castigos que Dios ha exercitado contra los impíos, y de la Fe y credito que debemos dar á sus promesas, de nuestras flaquezas, paciencia, constancia, y de su manera de librarnos de las adversidades, del legitimo uso de los bienes que Dios nos ha dado, del bautismo de gracias por nuestra prosperidad, y de todo nuestro deber para con Dios y para con los hombres, de su firmeza para con nosotros en Christo: del qual á cada passo se hallan en este Libro admirables prophecias con que los fieles se consuelen y confirman, y los incredulos se entristescan y desmayen. Los Hebreos llamaron á este libro, Libro de loores, o de canciones. Los interpretes Griegos y Latinos lo llamaron Libro de Psalmos, teniendo cuenta con la musica con que se cantava. Porque David ordenó que se cantasen juntamente con voz humana y con algun instrumento musico: la qual manera de musica en Griego se llama Psalmo.

### PSAL. I.

El pio (cuyo perpetuo estudio es en la Ley de Dios) será eternamente prosperado. 11. El impio perecerá con todos sus caminos y empresas.

**B**ienaventurado el varon, que no anduvo en consejo de malos, ni estuvo en camino de peccadores, ni se assentó en silla de burladores. 2. Mas antes en la Ley de Jehova es su voluntad: y en su Ley meditará de dia y de noche.

3. Y será como el arbol plantado junto á arroyos de aguas, que dá su fruto á su tiempo: y su hoja no cae, y todo lo que haze, prosperará.

4. No así los malos: sino como el tamo, que lo echó el viento.

5. Por tanto no se levatará los malos en el juicio: ni los peccadores en la congregacion de los justos.

6. Porque Jehova conoce el camino de los justos: y el camino de los malos se perderá.

### PSAL. II.

Todos los consejos y consultas de los poderosos de la tierra contra Christo y su glorioso Reyno serán frustradas, y el Reyno de Christo permanecerá para siempre.

**P**orque se amotinán las gentes, y los pueblos piensan vanidad?

2. Estará los reyes de la tierra, y principes consultarán en uno contra Jehova, y contra su ungido,

3. a Rompamos sus coyundas: y echemos de nosotros sus cuerdas.

4. El que mora en los cielos se reyrá: el Señor se burlará de ellos,

5. Entonces hablará á ellos con su furor, y con su ira los conturbará.

6. Y yo envestí mi Rey sobre Sion el monte de mi sanctidad.

7. Yo recitaré el decreto. Jehova me dixo, Mi hijo eres tu: yo te engendré hoy.

8. Demandame, y yo daré las gentes por tu heredad, y por tu posesion los cabos de la tierra.

9. Quebrantarlos has con vara de hierro: como vaso de ollero los desmenuzarás,

10. Y agora reyes entended: admitid castigo juvenes de la tierra.

11. Servid á Jehova con temor: y alegraos con temblor.

12. a Besad al hijo, porque no se enoje, y perezcays en el camino: quando se encédere un poco su furor, bienaventurados todos los que confían en el.

### PSAL. III.

David acosado de muchos y fuertes enemigos domesticos, en Dios se promete cierta victoria. Es figura del estado de la Iglesia en el mundo, de sus persecuciones, de su confianza, y de sus victorias.

1. Psalmo de David: quando huya de delante de Abfalon su hijo.

**J**ehova, quanto se han multiplicado mis enemigos: muchos se levantan contra mi.

3. Muchos dicen a de mi vida, No ay para el salud en Dios. Selah.

4. Mas tu Jehova eres escudo por mi: mi gloria, y el que enfalca mi cabeza.

5. Con mi voz clamé á Jehova, y el me respondió desde el monte de su sanctidad, Selah.

6. Yo me acosté, y dormí, y desperté: porque Jehova me sustentava.

7. No temeré de diez millares de pueblo, que pusieren cerco sobre mi.

8. Levantate Jehova, salva me Dios mio: porque tu heriste á todos mis enemigos en la quixada: los dientes de los malos quebrantaste.

9. De Jehova es la salud: sobre tu pueblo será tu bendicion, Selah,

### PSAL. IIII.

Llama á Dios en su affliction. II. Corrige á sus perseguidores, y llamalos á penitencia. III. Declara que la verdadera felicidad es estar en gracia de Dios. La ocasion deste Psalmo parece aver sido la misma del precedente.

1. Al Vencedor en Neginoth. Psalmo de David.

**Q**uando llamo, responde, o Dios de mi justicia: en el angustia me heziste enflaquecer: misericordia de mi, y oye mi oración.

3. Hijos de hombre hasta quando bolvereys mi honrra en infamia? amareys la vanidad: buscareys la mentira? Selah.

4. Sabed pues que Jehova hizo apartar al pio para si: Jehova oyó, quando yo clamé á el.

5. Temblad, y no pequeys: hablad en vuestro coraçon, sobre vuestra cama, y d callad. Selah.

6. Sacrificad sacrificios de justicia, y confiad en Jehova.

7. Muchos dicen, Quien nos mostrará el bien? Alca sobre nosotros, o Jehova, la luz de tu rostro.

8. Tu diste alegría en mi coraçon, al tiempo que el grano de ellos, y el mosto de ellos se multiplicó.

9. En paz me acostaré, y asimismo dormiré: porque tu Jehova solo me harás estar confiado.

### PSAL. V.

Oracion de David contra los impios, mentirosos, calumniadores, homicidas, á los quales denuncia cierta perdicion y ira de Dios. II. Los pios se gozarán de la punición de los impios. Parece ser la ocasion de este Psalmo la misma de los tres precedentes.

1. Al Vencedor, sobre Nehiloth, Psalmo de David.

**E**scucha, o Jehova, mis palabras: entiende a mi dicho.

3. Está attento á la voz de mi clamor, Rey mio, y Dios mio, porque á ti oraré,

4. Jehova, de mañana oyás mi voz: de mañana me presentaré á ti, y b esperaré.

5. Porque tu no eres Dios que quierdes la maldad: el malo no habitará cabe ti.

6. No estarán los locos delante de tus ojos: á todos los que obran iniquidad, aborreciste.

7. Destruyrás á los que hablan mentira: al d varon de sangres y de engaño abominará Jehova.

8. Y yo

a Heb. de m.

alma, q. d.

persuaden me

á desesperrar de

Dios.

b Or. arredor

de mi, q. d. q

me cubre.

c Psal. 41, 9.

c De gente.

a Nonibre del

instrumento.

b Cumple mi

petición, o de

sentor de mi

innocencia.

II

c Ephes. 4. 26.

c Pensad bien

loque hazeys.

d Cessad de

vuestros em-

prelras.

III.

c El summo

bi. la verda-

ra felicidad,

f Los hombres se

alegran con sus

buenas cosechas

de trigo y vñnos

Esa. 9. 3. 1. 2.

9. 27. mas yo

(Dira David)

mucha mas me

alegro con sentir

á Dios propicio.

\* Psal. 3. 6.

a O, mi medi-

tacion.

b Heb. mirará

c Todos los q

se gobiernan

por affecio ó

consejo de car-

ne, 1. Cor. 3.

19.

d Al homici-

da, y al fra-

duento.



Wine, for wine hath destroyed many.

26 The furnace prooueth the edge by dipping: so doth wine the hearts of the proud by drunkenesse.

27 Wine is as good as life to a man if it be drunke moderately: What life is then to a man that is without wine: for it was made to make men glad.

28 Wine measurably drunke, and in season, bringeth gladnesse of the heart and cheerefulnesse of the minde.

29 But wine drunken with excesse, maketh bitternesse of the minde, with brawling and quarreling.

30 Drunkenesse increaseth the rage of a foole till he offend, it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despitefull words, and presse not vpon him with vrging him (to drinke.)

### CHAP. XXXII.

1 Of his duty that is cheefe or master in a feast.

14 Of the feare of God. 18 Of counsell.

20 Of a ragged and a smooth way. 23

Trust not to any but to thy selfe and to God.

**I**f thou be made the master (of the feast) lift not thy selfe vp, but bee among them as one of the rest, take diligent care for them, and so sit downe.

2 And when thou hast done all thy office, take thy place that thou mayest be merry with them, and receiue a crowne for thy well ordering of the feast.

3 Speake thou that art the elder, for it becometh thee, but with sound iudgement, and hinder not musike.

\*Eccle. 3.7.  
chap. 20.7.

4 Dwarre not out words where there is a musitian, and shew not forth wisdom out of time.

5 A consort of musike in a banquet of wine, is as a signet of Carbuncle set in gold.

6 As a signet of an Emeraude set in a worke of gold, so is the melodie of musike with pleasant wine.

7 Speake yong man, if there be need of thee: and yet scarcely when thou art wise asked:

8 Let thy speech be short, comprehending much in few words, be as one that knoweth, and yet holdeth his tongue.

\*Job. 33.6.

9 \*If thou be among great men,

make not thy selfe equall with them, and when ancient men are in place, vse not many words.

10 Before the thunder goeth lightening: and before a shamefast man shall goe fauour.

11 Rise vp betimes, and be not the last: but get thee home without delay.

12 There take thy pastime, & do what thou wilt: but sinne not by proud speech.

13 And for these things blesse him that made thee, and hath replenished thee with his good things.

14 Who so feareth the Lord, will receiue his discipline, and they that seeke him early, shall find fauour.

15 He that seeketh the law, shall be filled therewith: but the hypocrite will be offended thereat.

16 They that feare the Lord shall find iudgement, and shall kindle iustice as a light.

17 A sinfull man will not be reproued, but findeth an excuse according to his will.

18 A man of counsell will be considerate, but a strange and proud man is not daunted with feare, euen when of himselfe he hath done without counsell.

19 Doe nothing without aduice, and when thou hast once done, repent not.

20 Goe not in a way wherein thou maiest fall, and stumble not among the stones.

21 Be not confident in a plaine way.

22 And beware of thine owne children.

23 \*In euery good worke trust thy owne soule: for this is the keeping of the commandments.

\*Rom. 14.  
5.

24 He that beleueth in the Lord, taketh heed to the commandment, and he that trusted in him, shall fare neuer the worse.

|| Or, shall not  
be hurt.

### CHAP. XXXIII.

1 The safety of him that feareth the Lord. 2

The wise and the foolish. 7 Times and seasons are of God. 10 Men are in his hands, as clay in the hands of the porter. 18

Cheefely regard thy selfe. 24 Of seruants.

**H**ere shall no euill happen vnto him that feareth the Lord, but in temptation euen againe he wil deliuer him.

2 A wise man hateth not the Law, but he that is an hypocrite therein, is as a ship in a storme.



# The widow of II. Samuel. Tekoahs parable.

† Heb. with a great weeping greatly.  
|| Or, Ammihur.  
behold, the kings sonnes came, and lift up their voice and wept; and the King also and all his seruants wept † very sore.

37 ¶ But Absalom fled, and went to Talmai the sonne of Ammihud king of Geshur: and Dauid mourned for his sonne euery day.

38 So Absalom fledde, and went to Geshur, and was there three yeeres.

39 And the soule of king Dauid || longed to goe forth vnto Absalom: for he was comforted concerning Amnon, seeing he was dead.

## CHAP. XIII.

1 Ioab, suborning a widow of Tekoah, by a parable to incline the Kings heart to fetch home Absalom, bringeth him to Hierusalem. 25 Absaloms beautie, haire, and children. 28 After two yeeres, Absalom by Ioab is brought into the Kings presence.

**N**OW Ioab the sonne of Zeruah, perceiued that the Kings heart was toward Absalom.

2 And Ioab sent to Tekoah, and fetcht thence a wise woman, and sayd vnto her, I pray thee, faine thy selfe to be a mourner, and put on now mourning apparel, and anoint not thy selfe with oyle, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speake on this maner vnto him: so Ioab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, shee fell on her face to the ground, and did obeysance, and said, † Helpe, O king.

5 And the king said vnto her, what aileth thee: And shee answered, I am indeed a widow woman, and mine husband is dead.

6 And thy handmayde had two sonnes, and they two stroue together in the field, and there was † none to part them, but the one smote the other, and slew him.

7 And behold, the whole family is risen against thine handmaid, and they sayd, Deliuere him that smote his brother, that we may kill him, for the life of his brother whom he slew, and we will destroy the heire also: and so they shall quench my cole which is left, and shall not leaue to my husband neither name

nor remainder † vpon the earth.

8 And the King said vnto the woman, Goe to thine house, and I will giue charge concerning thee.

9 And the woman of Tekoah said vnto the king, My lord, O king, the iniquitie bee on mee, and on my fathers house: and the king and his throne bee guiltlesse.

10 And the king said, whosoever saith ought vnto thee, bring him to mee, and hee shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, † that thou wouldest not suffer the reuengers of blood to destroy any more, lest they destroy my sonne. And he said, As the LORD liueth, there shall not one haire of thy sonne fall to the earth.

12 Then the woman said, Let thine handmayde, I pray thee, speake one word vnto my lord the king. And hee sayd, Say on.

13 And the woman said, wherefore then hast thou thought such a thing against the people of God: For the king doeth speake this thing as one which is faultie, in that the king doeth not fetch home againe his banished.

14 For we must needs die, and are as water spilt on the ground, which cannot bee gathered by againe: || neither doeth God respect any person, yet doeth he deuise meanes, that his banished bee not expelled from him.

15 Now therefore that I am come to speake of this thing vnto my lord the king, it is because the people haue made me afraid: and thy handmaid sayd, I will now speake vnto the king; it may bee that the king will performe the request of his handmaid.

16 For the king will heare, to deliuer his handmaid out of the hand of the man that would destroy mee, and my sonne together out of the inheritance of God:

17 Then thine handmaid said, The word of my lord the king shall now bee † comfortable: for as an Angel of God, so is my lord the king † to discerne good and bad: therefore the LORD thy God will be with thee.

18 Then the king answered and said vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the king now speake.

19 And the King sayd, Is not the hand

† Heb. vpon the face of the earth.

† Heb. that the reuenger of blood doe not multiply to destroy.

|| Or, because God hath not taken away his life, he hath also deuised meanes, &c.

† Heb. for rest.  
† Heb. to heare.



CHAP. XI.

[illegible]



PARAPH. CHALD. cum VERSIONE LATINA.

TEXTUS HEBRÆO-SAMARITANUS.

תרגום אונקלוס

Targum Onkelos.

לא תתנו כח לא אחת לכוני  
מאדעוהו עד מרד פרסת רגל  
אריהותא לעשו יחיתא  
דשעיר : עברא חובנו מנהון  
בכספא וחיכלון ואף מנהון  
מנהון בכספא וחשחון : אריה  
אלהך ברכך בכל עבריך ספק  
לך צרכך במהך במדברא רבא  
הדון דגן ארבעין שנין ממדאדני  
אלהך בסערך לא חסרת מדעם  
עברא מלוח אחונא בני עשו  
דיתבין בשעיר מאורח משלך  
מאלת ומעצון גבר ואחפניא  
עברא אורח מדברא דמואב  
ואמר לו לי לא רצור למואב  
לא תתנו למעבר עשוהו קרב  
ארי לא אחת לך מארעה ידוהא  
ארי לבני לוח ויחיתא ידוהא  
ורחא : אימתני מלקדמן ויחיו בה  
עם רב וסני ותקור דנברא : גברין  
מחשבוין אף אנו דנברא ומאבאי  
קרן להון אימתני : ובשעיר יחיו  
חורא מלקדמן ובני עשו תרכנו  
ושיצאונו מן קדמיהון ויחיו  
באתיהון כמא דעבר ישראל  
לארע ידוהא דיתבין להון  
עין קומי ועברו רבון יתחלה  
דור ועברא יתחלה דור  
יומא דידלנא מרקס גאר  
עד דיעברא יתחלה דור  
חלחון ומנן שנין עד דספדל דרא  
גברי מנח קרב מנן משרחא  
במא דיקסין להון : ואף מחא  
מקדס ידוהא דור לשיוחון  
מנן משרחא עד דשלימו : ויהו  
לממט מנן עמא :

16 rentur. Et factum est postquam consumpti sunt omnes viri bellatores, & mortui sunt de medio populi.

Ne pugnetis cum eis; quoniam non dabo vobis de terra eorum, quantum potest calcare planta pedis: quoniam in possessionem Esau dedi montem Seir. Frumentum emetis ab eis argento, & comedetis: & etiam aquam emetis ab eis argento, & bibetis. Dominus enim Deus tuus benedixit tibi in omnibus operibus manuum tuarum; sufficienter tribuit tibi necessaria cum ambulares per desertum magnum hoc: istis quadraginta annis verbum Dñi Dei tui fuit in adiutorium tuum, nec quicquam tibi defuit. Et transivimus à fratribus nostris filiis Esau, qui habitant in Seir, à viâ campestri ab Elath & ab Elion-Gaber: & perreximus & transivimus per viam deserti Moab. Et dixit Dominus ad me: Ne obideas Moabitae, neque contendas facere cum eis bellum: quoniam non dabo tibi de terra eorum hereditatem; quia filiis Loth dedi Ar in possessionem. Terribiles in principio habitaverunt in ea: populus magnus & multus, & fortis sicut Gigantes. Reputantur etiam ipsi sicut Gigantes: & Moabite vocabant eos terribiles. Et in Seir habitaverunt Horae à principio: & filii Esau ejecerunt eos, & exterminaverunt à conspectu suo, & habitaverunt in loco eorum: sicut fecit Israel in terrâ hereditatis suae, quam dedit eis Dominus. Nunc, surgite, transite torrentem Zared: & transivimus torrentem Zared. Dies autem quibus ambulavimus de Cadesbarne, donec transivimus torrentem Zared, triginta & octo anni fuerunt: donec consummeretur omnis generatio virorum bellatorum de medio castrorum, sicut iuravit eis Dominus. Et etiam plaga à facie Domini fuit in eis, ut interiret de medio castrorum: donec consum-

5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100  
101  
102  
103  
104  
105  
106  
107  
108  
109  
110  
111  
112  
113  
114  
115  
116  
117  
118  
119  
120  
121  
122  
123  
124  
125  
126  
127  
128  
129  
130  
131  
132  
133  
134  
135  
136  
137  
138  
139  
140  
141  
142  
143  
144  
145  
146  
147  
148  
149  
150  
151  
152  
153  
154  
155  
156  
157  
158  
159  
160  
161  
162  
163  
164  
165  
166  
167  
168  
169  
170  
171  
172  
173  
174  
175  
176  
177  
178  
179  
180  
181  
182  
183  
184  
185  
186  
187  
188  
189  
190  
191  
192  
193  
194  
195  
196  
197  
198  
199  
200  
201  
202  
203  
204  
205  
206  
207  
208  
209  
210  
211  
212  
213  
214  
215  
216  
217  
218  
219  
220  
221  
222  
223  
224  
225  
226  
227  
228  
229  
230  
231  
232  
233  
234  
235  
236  
237  
238  
239  
240  
241  
242  
243  
244  
245  
246  
247  
248  
249  
250  
251  
252  
253  
254  
255  
256  
257  
258  
259  
260  
261  
262  
263  
264  
265  
266  
267  
268  
269  
270  
271  
272  
273  
274  
275  
276  
277  
278  
279  
280  
281  
282  
283  
284  
285  
286  
287  
288  
289  
290  
291  
292  
293  
294  
295  
296  
297  
298  
299  
300  
301  
302  
303  
304  
305  
306  
307  
308  
309  
310  
311  
312  
313  
314  
315  
316  
317  
318  
319  
320  
321  
322  
323  
324  
325  
326  
327  
328  
329  
330  
331  
332  
333  
334  
335  
336  
337  
338  
339  
340  
341  
342  
343  
344  
345  
346  
347  
348  
349  
350  
351  
352  
353  
354  
355  
356  
357  
358  
359  
360  
361  
362  
363  
364  
365  
366  
367  
368  
369  
370  
371  
372  
373  
374  
375  
376  
377  
378  
379  
380  
381  
382  
383  
384  
385  
386  
387  
388  
389  
390  
391  
392  
393  
394  
395  
396  
397  
398  
399  
400  
401  
402  
403  
404  
405  
406  
407  
408  
409  
410  
411  
412  
413  
414  
415  
416  
417  
418  
419  
420  
421  
422  
423  
424  
425  
426  
427  
428  
429  
430  
431  
432  
433  
434  
435  
436  
437  
438  
439  
440  
441  
442  
443  
444  
445  
446  
447  
448  
449  
450  
451  
452  
453  
454  
455  
456  
457  
458  
459  
460  
461  
462  
463  
464  
465  
466  
467  
468  
469  
470  
471  
472  
473  
474  
475  
476  
477  
478  
479  
480  
481  
482  
483  
484  
485  
486  
487  
488  
489  
490  
491  
492  
493  
494  
495  
496  
497  
498  
499  
500  
501  
502  
503  
504  
505  
506  
507  
508  
509  
510  
511  
512  
513  
514  
515  
516  
517  
518  
519  
520  
521  
522  
523  
524  
525  
526  
527  
528  
529  
530  
531  
532  
533  
534  
535  
536  
537  
538  
539  
540  
541  
542  
543  
544  
545  
546  
547  
548  
549  
550  
551  
552  
553  
554  
555  
556  
557  
558  
559  
560  
561  
562  
563  
564  
565  
566  
567  
568  
569  
570  
571  
572  
573  
574  
575  
576  
577  
578  
579  
580  
581  
582  
583  
584  
585  
586  
587  
588  
589  
590  
591  
592  
593  
594  
595  
596  
597  
598  
599  
600  
601  
602  
603  
604  
605  
606  
607  
608  
609  
610  
611  
612  
613  
614  
615  
616  
617  
618  
619  
620  
621  
622  
623  
624  
625  
626  
627  
628  
629  
630  
631  
632  
633  
634  
635  
636  
637  
638  
639  
640  
641  
642  
643  
644  
645  
646  
647  
648  
649  
650  
651  
652  
653  
654  
655  
656  
657  
658  
659  
660  
661  
662  
663  
664  
665  
666  
667  
668  
669  
670  
671  
672  
673  
674  
675  
676  
677  
678  
679  
680  
681  
682  
683  
684  
685  
686  
687  
688  
689  
690  
691  
692  
693  
694  
695  
696  
697  
698  
699  
700  
701  
702  
703  
704  
705  
706  
707  
708  
709  
710  
711  
712  
713  
714  
715  
716  
717  
718  
719  
720  
721  
722  
723  
724  
725  
726  
727  
728  
729  
730  
731  
732  
733  
734  
735  
736  
737  
738  
739  
740  
741  
742  
743  
744  
745  
746  
747  
748  
749  
750  
751  
752  
753  
754  
755  
756  
757  
758  
759  
760  
761  
762  
763  
764  
765  
766  
767  
768  
769  
770  
771  
772  
773  
774  
775  
776  
777  
778  
779  
780  
781  
782  
783  
784  
785  
786  
787  
788  
789  
790  
791  
792  
793  
794  
795  
796  
797  
798  
799  
800  
801  
802  
803  
804  
805  
806  
807  
808  
809  
810  
811  
812  
813  
814  
815  
816  
817  
818  
819  
820  
821  
822  
823  
824  
825  
826  
827  
828  
829  
830  
831  
832  
833  
834  
835  
836  
837  
838  
839  
840  
841  
842  
843  
844  
845  
846  
847  
848  
849  
850  
851  
852  
853  
854  
855  
856  
857  
858  
859  
860  
861  
862  
863  
864  
865  
866  
867  
868  
869  
870  
871  
872  
873  
874  
875  
876  
877  
878  
879  
880  
881  
882  
883  
884  
885  
886  
887  
888  
889  
890  
891  
892  
893  
894  
895  
896  
897  
898  
899  
900  
901  
902  
903  
904  
905  
906  
907  
908  
909  
910  
911  
912  
913  
914  
915  
916  
917  
918  
919  
920  
921  
922  
923  
924  
925  
926  
927  
928  
929  
930  
931  
932  
933  
934  
935  
936  
937  
938  
939  
940  
941  
942  
943  
944  
945  
946  
947  
948  
949  
950  
951  
952  
953  
954  
955  
956  
957  
958  
959  
960  
961  
962  
963  
964  
965  
966  
967  
968  
969  
970  
971  
972  
973  
974  
975  
976  
977  
978  
979  
980  
981  
982  
983  
984  
985  
986  
987  
988  
989  
990  
991  
992  
993  
994  
995  
996  
997  
998  
999  
1000

TEXT. ET VER. SAM.  
Translatio Latina.

Ne conferatis cum eis prelium; non enim tradam vobis de terra eorum in hereditatem; ne vestigium quidem plantae pedis: quoniam in hereditatem Esau tradidi montem Seir. Cum emetis ab eis argento, ut comedatis; aquas etiam emetis ab eis argento: ut bibatis. Nam Dominus Deus tuus benedixit tibi in omni opere manuum tuarum; cognovit iter tuum per desertum hoc magnum: his quadraginta annis Dominus Deus tuus fuit tecum, nullam rem indiguiti. Mihi quod nuntius ad regem Edom, dixit: Transibo per terram tuam, neque declinabo ad agrum, neque ad vineam, neque etiam bibemus aquas puteorum; via regiam ibimus. Non disceperemus ad dexteram aut ad sinistram, donec transivimus fines tuos. Sed respondit, Non transibis per me, ne cum gladio egrediar obviam tibi. Ideo preterivimus fratres nostros filios Esau habitantes in Seir à via campestri, ab Elath, & ab Elion-Gaber: & conversi transivimus per viam deserti Moab. Dixit etiam mihi Dominus, Ne hostiliter agas cum Moab, neque preliaberis cum eo: non enim dabo tibi de terra eius in possessionem, ed quoddam filius Loth dederim (f) Ar in possessionem. Animus autem habitabant in ea, populus magnus, & copiosus, et procerus sicut Enacim. Moabite autem vocant eos Amim. In Seir vero habitabant antea (h) Horae, sed filii Esau expulerunt eos, & exterminaverunt eos Dominus à facie eorum. Expulsi sunt igitur eos, & habitaverunt in loco eorum, sicut fecit Israel in terra hereditatis suae quod dedit eis Dominus. Nunc autem surgite, proficiscimini, et transite torrentem Zared: & transivimus torrentem Zared. Dies autem quibus ambulavimus à Cades Barne usque quod transivimus torrentem Zared, triginta et octo anni fuerunt, donec consummeretur omnis generatio hominum bellatorum de medio castrorum, sicut iuraverat eis Dominus. Manus etiam Domini fuit in eis, ut contererentur in medio castrorum: donec consummeretur. Factum est autem postquam viri bellatores de medio populi,

Versio ARABICA cum Interpretatione LATINA.

5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100  
101  
102  
103  
104  
105  
106  
107  
108  
109  
110  
111  
112  
113  
114  
115  
116  
117  
118  
119  
120  
121  
122  
123  
124  
125  
126  
127  
128  
129  
130  
131  
132  
133  
134  
135  
136  
137  
138  
139  
140  
141  
142  
143  
144  
145  
146  
147  
148  
149  
150  
151  
152  
153  
154  
155  
156  
157  
158  
159  
160  
161  
162  
163  
164  
165  
166  
167  
168  
169  
170  
171  
172  
173  
174  
175  
176  
177  
178  
179  
180  
181  
182  
183  
184  
185  
186  
187  
188  
189  
190  
191  
192  
193  
194  
195  
196  
197  
198  
199  
200  
201  
202  
203  
204  
205  
206  
207  
208  
209  
210  
211  
212  
213  
214  
215  
216  
217  
218  
219  
220  
221  
222  
223  
224  
225  
226  
227  
228  
229  
230  
231  
232  
233  
234  
235  
236  
237  
238  
239  
240  
241  
242  
243  
244  
245  
246  
247  
248  
249  
250  
251  
252  
253  
254  
255  
256  
257  
258  
259  
260  
261  
262  
263  
264  
265  
266  
267  
268  
269  
270  
271  
272  
273  
274  
275  
276  
277  
278  
279  
280  
281  
282  
283  
284  
285  
286  
287  
288  
289  
290  
291  
292  
293  
294  
295  
296  
297  
298  
299  
300  
301  
302  
303  
304  
305  
306  
307  
308  
309  
310  
311  
312  
313  
314  
315  
316  
317  
318  
319  
320  
321  
322  
323  
324  
325  
326  
327  
328  
329  
330  
331  
332  
333  
334  
335  
336  
337  
338  
339  
340  
341  
342  
343  
344  
345  
346  
347  
348  
349  
350  
351  
352  
353  
354  
355  
356  
357  
358  
359  
360  
361  
362  
363  
364  
365  
366  
367  
368  
369  
370  
371  
372  
373  
374  
375  
376  
377  
378  
379  
380  
381  
382  
383  
384  
385  
386  
387  
388  
389  
390  
391  
392  
393  
394  
395  
396  
397  
398  
399  
400  
401  
402  
403  
404  
405  
406  
407  
408  
409  
410  
411  
412  
413  
414  
415  
416  
417  
418  
419  
420  
421  
422  
423  
424  
425  
426  
427  
428  
429  
430  
431  
432  
433  
434  
435  
436  
437  
438  
439  
440  
441  
442  
443  
444  
445  
446  
447  
448  
449  
450  
451  
452  
453  
454  
455  
456  
457  
458  
459  
460  
461  
462  
463  
464  
465  
466  
467  
468  
469  
470  
471  
472  
473  
474  
475  
476  
477  
478  
479  
480  
481  
482  
483  
484  
485  
486  
487  
488  
489  
490  
491  
492  
493  
494  
495  
496  
497  
498  
499  
500  
501  
502  
503  
504  
505  
506  
507  
508  
509  
510  
511  
512  
513  
514  
515  
516  
517  
518  
519  
520  
521  
522  
523  
524  
525  
526  
527  
528  
529  
530  
531  
532  
533  
534  
535  
536  
537  
538  
539  
540  
541  
542  
543  
544  
545  
546  
547  
548  
549  
550  
551  
552  
553  
554  
555  
556  
557  
558  
559  
560  
561  
562  
563  
564  
565  
566  
567  
568  
569  
570  
571  
572  
573  
574  
575  
576  
577  
578  
579  
580  
581  
582  
583  
584  
585  
586  
587  
588  
589  
590  
591  
592  
593  
594  
595  
596  
597  
598  
599  
600  
601  
602  
603  
604  
605  
606  
607  
608  
609  
610  
611  
612  
613  
614  
615  
616  
617  
618  
619  
620  
621  
622  
623  
624  
625  
626  
627  
628  
629  
630  
631  
632  
633  
634  
635  
636  
637  
638  
639  
640  
641  
642  
643  
644  
645  
646  
647  
648  
649  
650  
651  
652  
653  
654  
655  
656  
657  
658  
659  
660  
661  
662  
663  
664  
665  
666  
667  
668  
669  
670  
671  
672  
673  
674  
675  
676  
677  
678  
679  
680  
681  
682  
683  
684  
685  
686  
687  
688  
689  
690  
691  
692  
693  
694  
695  
696  
697  
698  
699  
700  
701  
702  
703  
704  
705  
706  
707  
708  
709  
710  
711  
712  
713  
714  
715  
716  
717  
718  
719  
720  
721  
722  
723  
724  
725  
726  
727  
728  
729  
730  
731  
732  
733  
734  
735  
736  
737  
738  
739  
740  
741  
742  
743  
744  
745  
746  
747  
748  
749  
750  
751  
752  
753  
754  
755  
756  
757  
758  
759  
760  
761  
762  
763  
764  
765  
766  
767  
768  
769  
770  
771  
772  
773  
774  
775  
776  
777  
778  
779  
780  
781  
782  
783  
784  
785  
786  
787  
788  
789  
790  
791  
792  
793  
794  
795  
796  
797  
798  
799  
800  
801  
802  
803  
804  
805  
806  
807  
808  
809  
810  
811  
812  
813  
814  
815  
816  
817  
818  
819  
820  
821  
822  
823  
824  
825  
826  
827  
828  
829  
830  
831  
832  
833  
834  
835  
836  
837  
838  
839  
840  
841  
842  
843  
844  
845  
846  
847  
848  
849  
850  
851  
852  
853  
854  
855  
856  
857  
858  
859  
860  
861  
862  
863  
864  
865  
866  
867  
868  
869  
870  
871  
872  
873  
874  
875  
876  
877  
878  
879  
880  
881  
882  
883  
884  
885  
886  
887  
888  
889  
890  
891  
892  
893  
894  
895  
896  
897  
898  
899  
900  
901  
902  
903  
904  
905  
906  
907  
908  
909  
910  
911  
912  
913  
914  
915  
916  
917  
918  
919  
920  
921  
922  
923  
924  
925  
926  
927  
928  
929  
930  
931  
932  
933  
934  
935  
936  
937  
938  
939  
940  
941  
942  
943  
944  
945  
946  
947  
948  
949  
950  
951  
952  
953  
954  
955  
956  
957  
958  
959  
960  
961  
962  
963  
964  
965  
966  
967  
968  
969  
970  
971  
972  
973  
974  
975  
976  
977  
978  
979  
980  
981  
982  
983  
984  
985  
986  
987  
988  
989  
990  
991  
992  
993  
994  
995  
996  
997  
998  
999  
1000

Tom. I.

من بين الامة

A a a a a



51 T.w. dienaren, welker namen siet boven vers 20.

52 Oock genaemt Tikva, de sone van Harhas, 2 Reg. 22. 14.

53 Verft dit van de kleederen des Heylighdoms, die desen Sallum in bewaeringe gegeven waren.

54 T.w. der stadt. Siet 2 Reg. 20. op vers 4. Andere verstaen dese plaetse van een Collegie der Propheten. Siet 2 Reg. 22. d'aenteeck. op vers 14.

55 Hebr. *nafulky*: Dat is, na't gene, dat de Koningh hen geboden hadde.

56 Verstaet den inval der Babyloniers in't land van Juda, de belegeringe der stadt Ierusalem, den hongers-noot, de vermoedinge der inwoonders, de verfooringe des Tempels, de gevangenis, en wechvoeringe des volcks na Babel, ende eyndelick den ondergangh der stadt, ende verderf des geheelen lauts.

57 Hebr. *datsē voor het aengesichte des Koninghs*, &c. gesien hebben. Siet Job 4. op vers 19.

58 Siet bov. 12. op vers 1. Dat is, afgoden, ende beelden. Siet 2 Reg. 22. op vers 17.

60 T.w. uyt het lesen des wet-boecks, inhoudende seer sware dreigementen, uytgesproken tegen de overtreders der wet. Siet 2 Reg. cap. 22. op vers 18.

61 Het Hebreusch woort van het herte des menschen gelyck zijnde, be- teekent meest eene swachheit, slapheit, ende vervallinge des selven, dewelcke komt uyt vrees; gelyck af te nemen is uyt Deut. 10. 3. 8.

2 Reg. 12. 19. 2 Chr. 13. 7. 4. Ierem. 51. 45.

62 D. alsoo, dattet quaet het welck over dese stadt, ende dit land komen sal, niet by uwen leven geschieden en sal: maer wel by het leven van uwe kinderen. Siet hier van breeder 2 Reg. 22. op v. 20.

Daer en boven is hy oock binnen Ierusalem in sijn graf met alle ceremonien vreedelick begraven. Vergel. Ierem. 34. 5.

63 Hebr. *in uwe graven*, Dat is, in een uwer graven. Siet Gen. 19. op v. 29. ende vergel. ond. 35. 24. d. 2 Reg. 23. 1.

64 Siet 2 Reg. 23. op v. 1.

65 Of, *hy las*, namelick, de Koningh, doch verstaet, dat hy yemant heeft doen lesen, als yemant van den Priesteren, ofte Leviten.

66 D. aen den pilaer, daer de Koningh sijnen stoel hadde, 2 Reg. 23. 3. Siet van dese plaetse breeder in het selve boeck, cap. 11. op vers 14. e. Iosua. 24. 25.

67 Siet 1 Reg. 2. op v. 3. 68 Siet 1 Reg. 2. op vers 4.

69 T.w. op dat sy alsoo over eynde staende met solemneelen eede beloven soudē, dat sy den sijnverē Godesdienst, die hy nu oppgericht hadde, soudē onderhouden. Ofte, *hy dede staen*, Dat is, hy bevestigde in't gemaekte verbont.

Anders, *hy bevestigde [het]* (Te weten, verbont) *met alle*, &c.

70 T.w. ten aensien van den uytelicken Godesdienst.

71 Datis, alle afgoden, beelden, hooghten, altaren, ende atgodisch tuigh.

des Koninghs waren, tot de Prophetesse Hulda de huysvrouwe Sallums, des soons

Tokhats, des soons Hasra, des <sup>53</sup> kleederbewaerders; sy nu woonde te Jerusale in

het <sup>54</sup> tweede deel, ende sy spraken <sup>55</sup> sulcks tot haer.

23 Ende sy seyde tot hen; Soo seyt de HEERE de Godt Israëls: Segget den man,

die u-lieden tot my gesonden heeft,

24 Soo seyt de HEERE: Siet ick sal <sup>56</sup> quaet over dese plaetse, ende over hare inwoonders brengen: alle de vloeken,

die geschreven zijn in 't boeck, <sup>57</sup> dat men voor het aengesicht des Koninghs van Juda gelesen heeft.

25 Daerom dat sy <sup>58</sup> my verlaten, ende andere Goden geroockt hebben, op dat sy my tot toorn verwekten met alle <sup>59</sup> wercken harer handen; soo sal mijne grimmigheyt uytgegoten worden tegen dese plaetse, ende niet uytgebluscht worden.

26 Maer tot den Koningh van Juda, die u-lieden gesonden heeft, om den HEERE te vragen, tot hem sult ghy alsoo seggen: Soo seyt de HEERE de Godt Israëls:

Aengaende de woorden, <sup>60</sup> die ghy hebt ghehoort:

27 Om dat u herte <sup>61</sup> weeck geworden is, ende ghy u voor het aengesichte Godts vernedert hebt, als ghy sijne woorden hoort tegen dese plaetse, ende tegen hare inwoonders, ende hebt u vernedert voor mijn aengesichte, ende uwe kleederen ghescheurt, ende geweent voor mijn aengesichte; soo hebbe ick [u] oock verhoort, spreekt de HEERE:

28 Siet, ick sal u versamelen tot uwe vaderen, ende gy sult <sup>62</sup> met vrede in u <sup>63</sup> graf versamelt worden, ende uwe oogen en sullen al dat quaet niet sien, dat ick over dese plaetse, ende over hare inwoonders brengen sal: Ende sy brachten den Koningh dese antwoorde weder.

29 <sup>64</sup> Doe sondt de Koningh henen, ende versamelde alle <sup>65</sup> Oudtste van Juda, ende Jerusale.

30 Ende de Koningh gingh op in het Huys des HEEREN, ende alle de mannen van Juda ende de inwoonders van Jerusale, mitsgaders de Priesters, ende de Leviten, ende al het volck, van den grooten tot den kleynen toe: ende <sup>66</sup> men las voor ha-

ren ooren alle de woorden des boecks des verbonts, dat in't Huys des HEEREN gevonden was.

31 Ende de Koningh stont in sijne stantplaetse, ende <sup>67</sup> maeckte een verbont voor des HEEREN aengesicht, om den HEERE na te wandelen, ende om sijne geboden, ende sijne <sup>68</sup> getuygenissen, ende sijne insettingen, <sup>69</sup> met sijn gantsch herte, ende met sijne gantsche ziele te onderhouden, doende de woorden des verbonts, die in dat selve boeck geschreven zijn.

32 Ende hy <sup>70</sup> dede alle, die te Jerusale, ende in Benjamin gevonden werden, staen: ende de inwoonders van Jerusale <sup>71</sup> deden na het verbont Godts, des Godts harer vaderen.

33 Jofia dan dede alle <sup>72</sup> grouwelen wech uyt alle landen, die der kinderen Israëls

waren, ende <sup>73</sup> maeckte alle, die in Israël gevonden werden, te dienen, te dienen den HEERE haren Godt: <sup>74</sup> alle sijne dagen

en weecken sy niet af <sup>75</sup> van den HEERE den Godt harer vaderen na te volgen.

72 Het Hebreusch woort brengt mede, dat hy eenighins noot- saekre tot den sijnverē Godesdienst: gelyck men eenen knecht dwinghe tot sijn werck. De sin is: dat hye door sijne autoriteyt, ende Koningclike macht, heeft in order gehouden, verbiedende de afgodetije, ende bevelende dat men Godt niet en soude dienen, dan na sijn woort.

73 Vergelijckt Iosua. 24. 31. Iudic. 2. vers 7. Te weten, van den uytelicken, sijnverē Godesdienst. Niet te min, dat het herte van den meerdendeel des volcks niet oprecht en is geweest, blijkt soo wel uyt de menighvuldige beittafingen der Propheten, dewelcke ten dien tijden geleef hebben, als uyt de sware oordeelen, ende plagen Godes, die na de doot Iosie over de Ioden gekomen zijn.

74 Het bestryt sijn historie, 26.

75 Hebr. *van achter den Heere*. Siet 1 Reg. 9. op vers 6.

## HET XXXV. CAPITTEL.

Jofia den Godesdienst in order stellende, hout het Paefschē-feest met groote solemnitiet, vers 1. &c. neemt eenen onnoodigen strydt aen tegen Pharaon Necho, 20. daer in hy doodelick gewont wort, ende sterft, 23. hy wort seer beklaeght, 24. Het bestryt sijn historie, 26.

1 Daer na <sup>1</sup> hielt Jofia <sup>2</sup> het Paefschē den HEERE te Jerusale: ende sy slachteden het <sup>3</sup> Pascha <sup>4</sup> op den veertienden der <sup>5</sup> eerster maent.

2 Ende hy stelde de Priesters op hare wachten: ende hy <sup>6</sup> sterckte se tot den dienst van het Huys des HEEREN.

3 Ende hy seyde tot de Leviten, die gantsch Israël onderwelen, die den HEERE <sup>7</sup> heyligh waren: <sup>8</sup> Settet de <sup>9</sup> heylige Arke in het Huys, het welcke Salomo de sone Davids des Koninghs Israëls gebouwt heeft; Ghy en hebt <sup>10</sup> genen last op de schouderen: dient nu den HEERE uwen Godt, ende sijn volck Israël.

4 En bereydet u na de huysen uwer vaderen, na uwe verdeelingen, <sup>11</sup> na het voorschrift van David den Koningh Israëls, ende na de beschrijvinge sijns soons Salomo.

5 Ende staet <sup>12</sup> in het Heylighdom, na de onderscheydinge der vaderlicke huysen, voor uwe broederen, <sup>13</sup> het volck, ende [na] de afdeeling van de vaderlicke huysen der Leviten.

6 Ende slachtet <sup>14</sup> het Pascha, ende heyliget u, ende bereydet [dat] voor uwen broederen, doende na het woort des HEEREN door de hant Mose.

7 <sup>15</sup> Ende Jofia <sup>16</sup> gaf voor den volcke, van kleyn vee, lammeren, ende <sup>17</sup> jonge geytenbocken, die alle tot Paefsch-offeren, <sup>18</sup> na alle het gene dat daer gevonden wert, in getale dertigh duysent: maer van <sup>19</sup> runderen drie duysent: dit was van des Koninghs have.

8 Oock gaven sijne <sup>20</sup> Vorsten ten <sup>21</sup> vrywilligen offer voor den volcke, voor den Priesteren, ende voor den Leviten: <sup>22</sup> Hil- kiah, ende Zacharia, ende Jehiel de Overste van het Huys Godts, gaven den Priesteren tot Paefsch-offeren, twee duysent, ende ses hondert <sup>23</sup> [kleyn vee:] ende drie hondert runderen.

9 Daer toe Conania, ende Semaia, ende Nethaneel sijne broederen; mitsgaders Hasabia, ende Jiel, ende Jofabad, de Overste der Leviten, gaven den Leviten tot Paefsch-offeren, vijf duysent [kleyn vee:] ende vijf hondert runderen.

10 Also wert de dienst toebereyt: ende

11 Hebr. *desen*, oft, kinderen des volcks; dat is, het volck. Verstaet, die van den stamme Levi niet en waren, maer behoorden tot de andere stammes, ende tot het werck van den Godesdienst niet geheyliget en waren.

12 D. de Paefschlammeren. Siet van dese maniere van spreken Num. 9. op vers 11. alsoo ond. vers 11. c. 2 Chr. 30. 24.

13 Ofte, *bief*, ofte, *gaf eene beffingē*: D. een offer, ofte geschenck. Het woort beffingē wort voor offeren, ofte, *schencken* genomen, als bov. 30. 24. Siet de aenteeckeninge: gelyck het woort beffingē voor offer. Siet Num. 5. op v. 9. ende bov. 30. 24. met d'aent. item hier in't volgende.

14 Hebr. *sonen der geyten*. Siet Lev. 1. op vers 14.

15 D. tegenwoordigh, ofte voorhanden was onder het kleyn vee des Koninghs, dat bequaem was, om op dit feest geslacht te worden, na de wer, Exod. 12. 5. Anders, *na alle de gene, die daer gevonden wierden*: D. na dat genoegh was voor 't volck, dat te Ierusalem tot het Paefsch-feest gekomen was.

16 Dese dienden tot brand-offeren, ende dank-offeren, die men op dit feest oock offeren moeste. Siet Num. 28. 19.

17 Vergel. bov. 30. 24. alwaer te sien is, watse gegeven heb ben.

18 Siet Lev. 7. op vers 16.

19 D. de Overpriester, ende de twee Priesteren der tweeder ordeninge, die des Overpriesters medchulpsen waren, doch onder hem stonden. Siet Num. 3. op vers 3. ende 2 Reg. 23. op vers 4.

20 Met dit invoghsel wort hier de sin vervult uyt het laetst-voorgaende vers: het selve wort gedaen in 't volgende vers.

21 Hebr. *desen*, oft, kinderen des volcks; dat is, het volck. Verstaet, die van den stamme Levi niet en waren, maer behoorden tot de andere stammes, ende tot het werck van den Godesdienst niet geheyliget en waren.

22 Hil- kiah, ende Zacharia, ende Jehiel de Overste van het Huys Godts, gaven den Priesteren tot Paefsch-offeren, twee duysent, ende ses hondert [kleyn vee:] ende drie hondert runderen.

23 Hebr. *desen*, oft, kinderen des volcks; dat is, het volck. Verstaet, die van den stamme Levi niet en waren, maer behoorden tot de andere stammes, ende tot het werck van den Godesdienst niet geheyliget en waren.

24 Hebr. *desen*, oft, kinderen des volcks; dat is, het volck. Verstaet, die van den stamme Levi niet en waren, maer behoorden tot de andere stammes, ende tot het werck van den Godesdienst niet geheyliget en waren.

25 Hebr. *desen*, oft, kinderen des volcks; dat is, het volck. Verstaet, die van den stamme Levi niet en waren, maer behoorden tot de andere stammes, ende tot het werck van den Godesdienst niet geheyliget en waren.

26 Hebr. *desen*, oft, kinderen des volcks; dat is, het volck. Verstaet, die van den stamme Levi niet en waren, maer behoorden tot de andere stammes, ende tot het werck van den Godesdienst niet geheyliget en waren.

27 Hebr. *desen*, oft, kinderen des volcks; dat is, het volck. Verstaet, die van den stamme Levi niet en waren, maer behoorden tot de andere stammes, ende tot het werck van den Godesdienst niet geheyliget en waren.

28 Hebr. *desen*, oft, kinderen des volcks; dat is, het volck. Verstaet, die van den stamme Levi niet en waren, maer behoorden tot de andere stammes, ende tot het werck van den Godesdienst niet geheyliget en waren.

29 Hebr. *desen*, oft, kinderen des volcks; dat is, het volck. Verstaet, die van den stamme Levi niet en waren, maer behoorden tot de andere stammes, ende tot het werck van den Godesdienst niet geheyliget en waren.

30 Hebr. *desen*, oft, kinderen des volcks; dat is, het volck. Verstaet, die van den stamme Levi niet en waren, maer behoorden tot de andere stammes, ende tot het werck van den Godesdienst niet geheyliget en waren.

31 Hebr. *desen*, oft, kinderen des volcks; dat is, het volck. Verstaet, die van den stamme Levi niet en waren, maer behoorden tot de andere stammes, ende tot het werck van den Godesdienst niet geheyliget en waren.

32 Hebr. *desen*, oft, kinderen des volcks; dat is, het volck. Verstaet, die van den stamme Levi niet en waren, maer behoorden tot de andere stammes, ende tot het werck van den Godesdienst niet geheyliget en waren.

33 Hebr. *desen*, oft, kinderen des volcks; dat is, het volck. Verstaet, die van den stamme Levi niet en waren, maer behoorden tot de andere stammes, ende tot het werck van den Godesdienst niet geheyliget en waren.



na ohtag, kah ne ohtag pazvullingant: kah wongunnefog wabbe wufganit weechie wut-  
ounnufog, pish wutmaunumun.

5 Kah fephaufuon pish nish wutchof-  
tumunah ut Alcarut, n'otae magoonk en  
Jehovahut. ne panneufae fephaufuonk.

6 Nishnol wolketomp kenugke fephaufu-  
onut, ne pish ummechin, ut wunneetu-  
panatame ayuonganit pish ut meechin, ne  
enne wunneetupanatame weyeuon.

7 Neyauag marchof fephaufuonk, ne-  
tatupeyentch pannefde fephaufuonk, nish  
neefwe pafuk nont nzu natuonk, fephaufuon  
nol ayik wunnaufuonk nish nashpe ne  
pish wutaihe.

8 Kah fephaufuon, nol maguk howae  
wutchof fephaufuonk: wutchof chik-  
ofae fephaufuonk, ne fephaufut ne pish  
wutaihe, fephaufuon magum.

9 Kah nish nol machue magoonk, ne ab-  
pofik ut ahuttannihinnamuk, kah wame  
ne ayimuk ut kulpuhunganit, kah ut kikkod-  
eabiqut: pish ne wutaihe fephaufuon nol  
ne fephaufut.

10 Kah nish nol meechuonane fephaufu-  
onk, nekounukkinatit pummeit, kah na-  
napag, pish ne wame wutaiheyeu wunnaufu-  
onk Aaron, ne ahut tabhahituehettit.

11 Kahyeu nunaufuonk, wutchof wunoh-  
teae fephaufuonk, ne pish fephaufuonk Je-  
hovah.

12 Sephaufut wutchof tabuttantamoe fephaufu-  
onk, ne pish fephaufuon, weechefampoe  
wutchof fephaufuonk, matta fephaufuonk petukqu-  
negah, kenugkeagufuonk pummeit, kah mat-  
seane wafers fephaufuonk pummeit, kah paf-  
quag nookhegane wafabbe apwofik, petuk-  
qunegah kenugkeagufuonk pummeit.

13 Weechie petukqunegah fephaufuonk, ne petuk-  
qunegah, pish ummagun wutchof wutchof fephaufu-  
onk, weechie fephaufuonk wutchof wutchof fephaufuonk.

14 Kah pish magou, pafuk, wutchof mamuffe  
fephaufuonk, wutchof fephaufuonk, kah pish wutchof fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk.

15 Kah weyauae fephaufuonk, wutchof wunoh-  
teae magoonk, ne pish meechin ne kufukok fephaufuonk: matta  
pish wutchof n'otae mohtompanit.

16 Kah tohneit ummagun fephaufuonk, wutchof  
quofhoaganuk, afuh nannaue magoonk, pish meechin  
ne kufukok, maguk ne fephaufuonk: kah n'otae  
fephaufuonk, ne afuh quitte-  
amuk wutchof meechin.

17 Qut ne fephaufuonk fephaufuonk weyauae  
fephaufuonk, pish chikohfumuon ut n'otae.

18 Kah ne teague fephaufuonk weyauae wutchof  
fephaufuonk, machippumuk ut fephaufuonk, matta  
pish fephaufuonk.

teae fephaufuonk, n'otae fephaufuonk, matta pish  
fephaufuonk, pish ne nishkeneungue te-  
ague, kah keteahogkou nol ne meechik,  
pish kenunum ummacheonk.

19 Kah ne weyauae fephaufuonk, n'otae fephaufuonk,  
teague fephaufuonk, matta pish meechin  
ut, pish chikohfumuon n'otae: kah ne we-  
yauae, nish nol pafuk nol pafuk, pish ut  
meechin ne weyauae.

20 Qut keteahogkou nol meechik fephaufuonk,  
fephaufuonk, wutchof wunoh-  
teae fephaufuonk, a Chap. 15.3.  
fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk.

21 Kah keteahogkou nol meechik ne te-  
ague, nishkeneungue, wutchof fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk.

22 Kah Jehovah kenonzu Mofetoh,  
n'otae.

23 Kenos wunnaufuonk Israel, n'otae  
fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk.

24 Kah weefom n'otae fephaufuonk, wutchof  
fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk.

25 Newutchof bowan meechik ne wees, nol  
puppinahim, nish fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk.

26 Kah matta pish kummechoumwe ne  
teague wufquehonk, nish nol ut k'otah-  
tuonganoor: wutchof puppinahim, afuh  
wutchof puppinahim.

27 Nish nol keteahogkou meechik ne te-  
ague wufquehonk, nol keteahogkou tum-  
metahwhau.

28 Kah Jehovah kenonzu Mofetoh,  
n'otae.

29 Kenos wunnaufuonk Israel, n'otae  
fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk.

30 Wunnaufuonk fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk.

31 Kah fephaufuonk pish wutchof fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk.

32 Kah wutchof fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk, wutchof fephaufuonk.



*He prayeth for remission of sins.*

P S A L. XXV.

¶ *A Psalm of David.*

2 O my God, I \* trust in thee, let me not  
be ashamed: let not mine enemies triumph over  
me.

3 Yea, let none that wait on thee be ashamed; Iſai. 28.  
let them be ashamed which transgreſs without 16  
cause. Rom 10.  
11.

4 <sup>b</sup> Shew me thy ways, O LORD; teach me <sup>b</sup> Psal.  
thy paths. 27. 11. &  
86. 11. 8

5 Lead me in thy truth, and teach me: for <sup>119.</sup>  
thou *art* the God of my salvation, on thee do I  
wait all the day.

6 Remember, O LORD, <sup>c</sup>† thy tender mer- <sup>c</sup> Pſal.  
cies, and thy loving kindneſſes: for they <sup>103. 17.</sup>  
*have* <sup>& 106.</sup>  
*been* <sup>1. & 107.</sup> ever of old.

7 Remember not the sins of my youth, nor my  
transgressions: according to thy mercy remem-  
ber thou me, for thy goodness sake, O LORD.

8 Good and upright is the LORD: therefore <sup>his</sup> bowels;  
will he teach sinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD are mercy  
and truth, unto such as keep his covenant, and  
his testimonies.

12 What man *is* he that feareth the LORD?  
him shall he teach in the way that he shall

13 His soul † shall dwell at ease: and his seed † Hebi  
shall inherit the earth. *shall lodge*

14 <sup>d</sup> The secret of the LORD is with them <sup>in good-</sup>  
that fear him: || and he will shew them his co- <sup>ness,</sup>  
venant. <sup>d Prov,</sup>  
<sup>3. 32.</sup>  
<sup>|| O.</sup>

15 Mine eyes *are* ever towards the LORD: *and his*  
for he shall † pluck my feet out of the net. *covenant*  
16 Turn thee unto me. *to make* and have mercy upon *them*

17 The troubles of my heart are enlarged: O bring thou me out of my distresses.

18 Look upon mine affliction, and my pain,  
and forgive all my sins.  
19 Consider mine enemies, for they are ma-

20 O keep my soul, and deliver me : let me not be ashamed, for I put my trust in thee.

21 Let integrity and uprightness preserve me:  
for I wait on thee.  
22 Redeem Israel, O God, out of all his

troubles.

P S A L. XXVI.

*David resorteth unto God, in confidence of his inte-*

gritty.

¶ *A Psalm of David.*

Judge me, O LORD, for I have walked in

mine integrity: I have trusted also in the  
LORD: therefore I shall not slide.

---



volck, das bey ihm war, und hielt auf Sichem mit vier hauffen.

35. Und Gaal, der sohn Ebed, zog heraus, und trat vor die thür an der stadt thor. Aber Abimelech machte sich auf aus dem hinterhalt samt dem volck, das mit ihm war.

36. Da nun Gaal das volck sahe, sprach er zu Sebul: Siehe, da kommt ein volck von der höhe des gebirges hernieder. Sebul aber sprach zu ihm: Du siehest die schatten der berge für leute an.

37. Gaal redete noch mehr, und sprach: Siehe, ein volck kommt hernieder aus dem mittel des landes, und ein hauffe kommt auf dem wege zur zauer-eiche.

38. Da sprach Sebul zu ihm: Wo ist nun hie dein maul, das da sagte: Wer ist Abimelech, daß wir ihm dienen sollten? Ist das nicht das volck, das du verachtet hast? Zeuch nun aus, und streite mit ihm.

39. Gaal zog aus vor den männern zu Sichem her, und stritte mit Abimelech.

40. Aber Abimelech jagte ihn, daß er flohe vor ihm: Und fielen viel erschlagene bis an die thür des thors.

41. Und Abimelech blieb zu Aruma. Sebul aber verjagte den Gaal und seine brüder, daß sie zu Sichem nicht musen bleiben.

42. Auf den morgen aber ging das volck heraus aufs feld. Da das Abimelech ward angesagt,

43. Nahm er das volck, und theilte es in drey hauffen, und machte einen \* hinterhalt auf sie im feld. Als er nun sahe, daß das volck aus der stadt ging, erhob er sich über sie, und schlug sie. \* c. 20, 29.

44. Abimelech aber und die hauffen, die bey ihm waren, überfielen sie, und traten an die thür der stadt thor: Und zween der hauffen überfielen alle, die auf dem feld waren, und schlugen sie.

45. Da stritte Abimelech wider die stadt denselben gangen tag, und gewann sie, und erwürgete das volck, das darinnen war, und zerbrach die stadt, und säete salt darauf.

46. Das das höreten alle männer des thurns zu Sichem, gingen sie in die vestung des hauses des gottes Berith.

47. Da das Abimelech hörete, daß sich alle männer des thurns zu Sichem versamlet hatten,

48. Ging er auf den berg Zalmon, mit alle seinem volck, das bey ihm war, und nahm eine art in seine hand, und hieb einen ast von bäumen, und hub ihn auf, und legte ihn auf seine achsel, und sprach zu alsem volck, das mit ihm war: \* Was ihr gesehen

habt, das ich thue, das thut auch ihr eilend, wie ich. \* c. 7, 17.

49. Da hieb alles volck ein jeglicher einen ast ab, und folgten Abimelech nach, und legten sie an die vestung, und steckten sie mit feuer an, daß auch alle männer des thurns zu Sichem starben, bey tausend mann und weib.

50. Abimelech aber zog gen Thebez, und belegte sie, und gewann sie.

51. Es war aber ein starcker thurn mitten in der stadt, auf welchen flohen alle männer und weiber, und alle bürger der stadt, und schlossen hinter sich zu, und stiegen auf das dach des thurns.

52. Da kam Abimelech zum thurn, und stritte dawider, und nahete sich zur thür des thurns, daß er ihn mit feuer verbrennete.

53. Aber ein weib warf \* ein stück von einem mühlstein Abimelech auf den kopf, und zerbrach ihm den schedel. \* 2 Sam. 11, 21.

54. Da rief Abimelech eilend dem knaben, der seine waffen trug, und sprach zu ihm: \* Zeuch dein schwerdt aus und tödte mich, daß man nicht von mir sage: Ein weib hat ihn erwürget. Da durchstach ihn sein knabe, und er starb. \* 1 Sam. 31, 4.

55. Da aber die Israeliter, die mit ihm waren, sahen, daß Abimelech todt war, ging ein jeglicher an seinen ort.

56. Also \* bezahlete Gott Abimelech das übel, das er an seinem vater gethan hatte, da er seine siebenzig brüder erwürgete. \* c. 1, 7. Jer. 50, 29.

57. Desselben gleichen alles übel der männer Sichem vergalt ihnen Gott auf ihren kopf: und kam über sie \* der fluch Jotham, des sohns Jerub-Baal. \* v. 20.

#### Das 10 Capitel.

Israel wird wegen der abgötterey von den Philistern gedrenger.

Nach Abimelech machte sich auf zu helfen Israel, Thola, ein mann von Jaschar, ein sohn Pua, des sohns Dodo. Und er wohnte zu Samir, auf dem gebirge Ephraim,

2. Und richtete Israel drey und zwanzig jahr: und starb, und ward begraben zu Samir.

3. Nach ihm machte sich auf \* Jair, ein Gileaditer; und richtete Israel zwey und zwanzig jahr. \* 4 Mos. 32, 41.

4. Und hatte dreyßig söhne auf dreyßig eselsfüllen reiten, und hatte dreyßig städte, die heißen dörfer Jair, bis auf diesen tag, und liegen in Gilead. \* c. 12, 14.

5. Und Jair starb, und ward begraben zu Ramon. 6. Aber



Before  
CHRIST  
cir. 164.

bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a fore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horse-litter, shewing forth unto all the manifest power of God.

9 So that <sup>c</sup> the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

10 And the man that thought a little afore he could reach to the stars of heaven, no man could endure to carry, for his intolerable stink.

11 Here therefore being plagued, he began to leave off his great pride, and to come to the knowledge of *himself* by the scourge of God, his pain increasing every moment.

12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself, as if he were God.

13 This wicked person vowed also unto the Lord, (who now no more would have mercy upon him) saying thus;

14 That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common burying-place) he would set at liberty.

15 And as touching the Jews, whom he had judged not worthy to be so much as buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of <sup>†</sup> Athens.

16 And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels, with many more, and <sup>d</sup> out of his own revenue defray the charges belonging to the sacrifices:

17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this, his pains would not cease; for the just judgment of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letters under-written, containing the form of a supplication, after this manner:

19 Antiochus king and governor, to the good Jews his citizens wilheth much joy, health, and prosperity:

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour and good-will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all;

<sup>c</sup> Acts 12. 23. <sup>†</sup> Or, *Antioch*. <sup>d</sup> So Ezra 6. 9. <sup>1</sup> Mac. 10. 39, 40.

22 Not distrusting mine health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countries, appointed a successor;

24 To the end, that if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom <sup>‡</sup> the state was left, might not be troubled:

25 Again, considering how that the princes that are borderers and neighbours unto my kingdom, wait for opportunities, and expect what shall be the event; I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

27 For I am persuaded that he, <sup>||</sup> understanding my mind, will favourably and graciously yield to your desires.

28 Thus the murderer and blasphemer having suffered most grievously, as he intreated other men, so died he a miserable death in a strange country in the mountains.

29 And Philip that was brought up with him carried away his body; who also fearing the son of Antiochus, went into Egypt to Ptoleumus Philometor.

## C H A P. X.

<sup>1</sup> Judas recovereth the city, and purifieth the temple. <sup>14</sup> Gorgias vexeth the Jews. <sup>16</sup> Judas winneth their holds. <sup>29</sup> Timotheus and his men are discomfited. <sup>35</sup> Gazara is taken, and Timotheus slain.

**N**OW Maccabeus and his company, the Lord guiding them, recovered the temple and the city: <sup>165</sup>

2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

3 And having cleansed the temple, <sup>a</sup> they made another altar; and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread.

4 When that was done, they fell flat down, and besought the Lord, that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemers and barbarous nations.

5 Now <sup>b</sup> upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles when as they wandered in the mountains and dens like beasts.

<sup>‡</sup> Or, *common affairs*. <sup>||</sup> Or, *following*. <sup>a</sup> <sup>1</sup> Mac. 4. 47. <sup>b</sup> <sup>1</sup> Mac. 4. 52.



took them alive, and flew them at the pit of the shearing-house, *even* two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he lighted on Jehonadab the son of Rechab, *coming* to meet him: and he saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he flew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; *but* Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another.

22 And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands, escape, *he that letteth him go, his life shall be* for the life of him.

25 And it came to pass as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the images out of the house of Baal, and burned them:

27 And they brake down the images of Baal,

and brake down the house of Baal, and made it a draught-house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit, *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, and hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

31 But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel;

33 From Jordan east-ward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, (which *is* by the river Arnon) even Gilead and Bashan.

34 ¶ Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And the time that Jehu reigned over Israel in Samaria, *was* twenty and eight years.

#### C H A P. XI.

1 *Jehoash, being saved from Athaliah's massacre, 4 is anointed king by Jehoiada.*

AND when Athaliah the mother of Ahaziah saw that her son was dead, she arose, and destroyed all the seed royal.

2 But Jehosheba the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which *were* slain; and they hid him, *even* him and his nurse, in the bed-chamber, from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

4 ¶ And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

5 And he commanded them, saying, This *is* the thing that ye shall do: A third part of you that enter in on the sabbath, shall even be keepers of the watch of the king's house;

off for their idolatry, and the kings of Judah having contracted an affinity with the house of Ahab, were so destroyed by three successive massacres, that there was but one left. Athaliah, enraged to see all Ahab's family cut off, determined to do the same by the house of David.



8 Τῇ δὲ ἐπαύριον ἐξεληθόντες οἱ περὶ τὸν Παῦλον, ἤλθοιμεν εἰς Κεισάρεα καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τῆς ἐυαγγελιστῆς, (τῆς οὖσης ἐκ τῶν ἐπιλῶ) ἐμείναμεν παρ' αὐτῆς.  
9 Τῇ τῷ δὲ ἦσαν θυγατέρες πέντε οὗτοι τέσσαρες προφητεύουσαι.

10 Ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατήλθε τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἀβελῶ.

11 Καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἔχων τὴν ζώνην τῆς Παύλας, διέσας τὴν αὐτῆς χεῖρας καὶ τῆς πόδας, εἶπε· Ταῦτά ἐστι τὸ Πνεῦμα τὸ ἅγιον· Τὸν ἄνδρα, ὃς ἐστὶν ἡ ζώνη αὐτῆς, ἔτι δὴ σὺν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδάσαντες εἰς χεῖρας ἐβόων.

12 Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλέσαμεν ἡμῖς τε καὶ οἱ ἐνίοποι, τῇ μὴ ἀνταρτάνειν αὐτὸν εἰς Ἱερουσαλήμ.

13 Ἀπεκρίθη δὲ ὁ Παῦλος· Τί ποιεῖτε, κλαίοντες καὶ συνθροοντοίς με τὴν καρδίαν; ἐγὼ γὰρ ἄμωνον δεσθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλήμ· ὅπως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ.

14 Μὴ πειθομένους δὲ αὐτῆς, ἤτοιχασαμεν, εἰπόντες· Τὸ θέλημα τοῦ Κυρίου γενέσθω.

15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεδείκνυντο εἰς Ἱερουσαλήμ.

16 Συνήλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας ζῶν ἡμῖν, ἄνθρωποι πρὸς ὃς ἐγενισθῶμεν, Μνάσανι τινὶ Κυπρίῳ, ἀρχαίῳ μαθητῇ.

17 Γενουμένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἐδέξατο ἡμᾶς οἱ ἀδελφοί.

18 Τῇ δὲ ἐκείνῃ εἰσῆλθὼν ὁ Παῦλος ζῶν ἡμῖν πρὸς Ἰάκωβον· πάντες τε παρέγενοντο οἱ προσεσῶτες.

19 Καὶ ἀσπασάμενος αὐτὸς ἐξηλείψατο καθ' ἑκάστην ἡμέραν ἐπὶ τοῖς ἑσπερίοις διὰ τῆς διακονίας αὐτοῦ.

20 Οἱ δὲ ἀκούοντες ἐδοξάζοντο τὸν Κύριον· εἰπόντες αὐτῷ· Θεωρεῖς ἀδελφε, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων, καὶ πάντες ζηλοῦσι τῇ νόμῳ ὑπαρχῇ.

21 Κατήχηθησαν δὲ περὶ αὐτοῦ, ὅτι ἀποστασίου διδάσκεις ἀπὸ Μωσέως τῆς καλῆς καὶ ἐθνη πάλιν Ἰουδαίους, λέγων μὴ περιέμεναι αὐτοῖς τὰ τέκνα, μηδὲ τοῖς ἔθνεσι περιπαλεῖν.

22 Τί ἔστιν ἐστὶν; πάλιν δὲ πάλιν ἐκείνῃ ἐκείνῃ ἀκούσθαι γὰρ ὅτι ἐληλυθας.

23 Τῷ τῷ δὲ ποίησον ὅ, σοι λέγομεν· Εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχρὴν ἐχόντες ἐφ' ἑαυτῶν.

24 Τῆς παραλαβῆς ἀνίστημι ζῶν αὐτοῖς, καὶ διαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρτήσωμαι τὴν κεφαλὴν καὶ γυνῶσι πάντες



6 for I have spoken, saith the Lord. I will indeed send a fire  
against Gog and the isles shall be peaceably inhabited, and  
7 they shall know that I am the Lord. And my holy name shall  
be known in the midst of my people Israel; and my name  
which is holy shall no more be profaned; and the nations shall  
8 know that I am the Lord, the Holy One of Israel. Behold it is  
coming and thou shalt know that it will be, saith the Lord,  
9 Lord; this is the day of which I have spoken, when they who  
inhabit the cities of Israel shall come forth, and make fires with  
the arms—with the shields and spears, and with bows and ar-  
rows, and hand-staves and poles—even with these they shall make  
10 fires seven years: so that they shall not have occasion to take  
wood from the plains, nor to cut timber from the forests; but  
shall burn the arms only. And they shall plunder their plunder-  
11 ers; and spoil those who spoiled them, saith the Lord. And  
on that day I will give Gog a noted place—a burying place in  
Israel, the grave yard of strangers by the sea shore: and the  
slope of the valley shall be enclosed with a wall; and there  
Gog and all his multitude shall be buried; and it shall then be  
12 called the grave yard of Gog. For the house of Israel will bury  
13 them, that the land may be cleansed. During seven months the  
people of the land will be employed in burying them; and it  
shall be to them a memorable epoch, "*The day when he was*  
14 *glorified*," saith the Lord. Then they will send men every where  
to traverse the land, and bury them who are left on the face of  
the ground, in order to purify it after the seven months. And  
15 they will make diligent search. And every one who traverseth  
the land, upon seeing a human bone, shall set up a mark near it;  
16 till the buriers bury it at Gai, the grave yard of Gog: (for the  
name of that city shall be called Grave Yard) thus shall the  
land be cleansed.  
17 Thou, therefore, son of man, say, Thus saith the Lord, Say  
to every winged bird, and to all the wild beasts of the field,  
Assemble and come: assemble from all around to my sa-  
crifice, to the great sacrifice which I have made for you on  
the mountains of Israel; and you shall eat flesh and drink  
18 blood. You shall eat the flesh of giants and drink the blood of  
the princes of the earth. Rams and young bulls and he goats;  
19 and all the bulls are well fattened. And you shall eat fat till you



|  |   |  |
|--|---|--|
|  |   |  |
|  | <div>CHAP. VI.</div> <div>ther, Rich, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire.</div> <div>23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;</div> <div>24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.</div> <div>25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.</div> <div>26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.</div> <div>27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery;</div> <div>28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.</div> <div>29 And if thy right eye offend thee, pluck it out, and cast <i>it</i> from thee: for it is profitable for thee that one of thy members should perish, and not <i>that</i> thy whole body should be cast into hell.</div> <div>30 And if thy right hand offend thee, cut it off, and cast <i>it</i> from thee: for it is profitable for thee that one of thy members should perish, and not <i>that</i> thy whole body should be cast into hell.</div> <div>31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorce-ment;</div> <div>32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.</div> <div>33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:</div> <div>34 But I say unto you, Swear not at all: neither by heaven; for it is God's throne:</div> <div>35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.</div> <div>36 Neither shalt thou swear by thy head; because thou canst not make one hair white or black.</div> <div>37 But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.</div> <div>38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:</div> <div>39 But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.</div> <div>40 And if any man will sue thee at the law, and take away thy coat, let him have <i>thy</i> cloak also.</div> <div>41 And whosoever shall compel thee to go a mile, go with him twain.</div> <div>42 Give to him that asketh thee; and from him that would borrow of thee turn not thou away.</div> <div>43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy;</div> <div>44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;</div> <div>45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.</div> <div>46 For if ye love them which love you, what reward have ye? do not even the publicans the same?</div> <div>47 And if ye salute your brethren only, what do ye more <i>than others?</i> do not even the publicans so?</div> <div>48 Be ye therefore perfect, even as your Father which is in heaven is perfect.</div> <div>CHAP. VI.</div> <div>TAKE heed that ye do not <sup>1</sup> your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.</div> <div>2 Therefore, when thou doest <i>thine</i> alms, do not sound a troua-</div> |  |
|  |   |  |



16,9 Therefore do I join in Jazer's weeping for the vine of Sibmah;  
 I water thee with my tears, O Heshbon and Elealeh, [fallen,<sup>16</sup>  
 For upon thy fruitage and upon thy vintage is a war-cry  
 10 Vanished are joy and gladness from the land of gardens,  
 In the vineyards there is no singing, no shouting; [stilled. 5  
 None treads out wine in the presses; the cry of the vintage is  
 11 Therefore my inmost parts wail like a lute for Moab,  
 And all that is within me for Kir-Hareseth.  
 \* \* \* \* \*

12 And it shall come to pass, that when Moab wearies herself<sup>a</sup> 10  
 on the high place, and comes to her sanctuary to pray, and  
 prevails not, then shall Moab be ashamed of Chemosh in whom  
 she trusted.<sup>17</sup>

13 Such is the word which JHVH spoke concerning Moab afore-  
 14 time. But now JHVH speaks thus: In three years, exactly 15  
 measured, shall Moab's glory become contemptible, despite all that  
 great tumult, and the remnant shall be very small and without  
 strength.<sup>18</sup>



PROPHECY 2.

Fragments on the Doom of Edom and Kedar.

20

(1589; vv. 15-17: 1711 B. C.)<sup>1</sup>



Oracle on «Edom».

21, 11 OUT of Seir there comes a voice to me:  
 Watchman, how late is the hour of the night? Watch-  
 12 The watchman answers: [man, how late is the hour? 25  
 The morning comes, and also the night:  
 Would ye inquire, inquire; come ye again.<sup>2</sup>

<sup>16, 12</sup> <sup>a</sup> appears



answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions. So the king hearkened not unto the people: for the cause was of God, that the Lord might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat. ¶ And when all Israel saw that the king would not hearken unto them, the people answered the king, saying,

What portion have we in David?

And we have none inheritance in the son of Jesse:

Every man to your tents, O Israel:

And now, David, see to thine own house.

So all Israel went to their tents. But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Hadoram that was over the tribute; & the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. And Israel rebelled against the house of David unto this day. ¶ And when Rehoboam was come to Jerusalem, he gathered of the house of Judah & Benjamin an hundred & fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam. But the word of the Lord came to Shemaiah the man of God, saying, Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren: return every man to his house, for this thing is done of me. And they obeyed the words of the Lord, and returned from going against Jeroboam. ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. He built even Beth-lehem, and Etam, & Tekoa, and Beth-zur, and Shoco, and Adullam, and Gath, & Maresah, and Ziph, and Adoraim, and Lachish, and Azekah, and Zorah, and Aijalon, and Hebron, which are in Judah & in Benjamin, fenced cities. And he fortified the strong holds, and put captains in them, & store of victual, and of oil and wine. And in every several city he put shields and spears, and made them exceeding strong, having Judah & Benjamin on his side. And the priests and the Levites that were in all Israel resorted to him out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord: and he ordained him priests for the high places, and for the devils, and for the calves which he had made. And after them out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and







#### JUDGES CHAPTER XVI

And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised? But God clave an hollow place that *was* in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which *is* in Lehi unto this day. And he judged Israel in the days of the Philistines twenty years.

¶ Then went Samson to Gaza, and saw there an harlot, and went in unto her. And *it was told* the Gazites, saying, Samson is come hither. And they compassed *him* in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name *was* Delilah. And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known. And Delilah said unto Samson, Behold; thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread. And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

And she said unto him, How canst thou say, I love thee, when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*. And it came to pass, when she pressed him



## The Acts

¶19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. ¶20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. ¶21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar. ¶22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him. ¶23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. ¶24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. ¶25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. ¶26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. ¶27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

### CHAPTER 26

**T**HEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: ¶2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: ¶3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. ¶4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; ¶5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. ¶6 And now I stand and am judged

## Chapter 26

for the hope of the promise made of God unto our fathers: ¶7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. ¶8 Why should it be thought a thing incredible with you, that God should raise the dead? ¶9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. ¶10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. ¶11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. ¶12 Whereupon as I went to Damascus with authority and commission from the chief priests, ¶13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. ¶14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. ¶15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. ¶16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; ¶17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, ¶18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. ¶19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: ¶20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. ¶21 For these causes the Jews caught me in the temple, and went about to kill me. ¶22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than